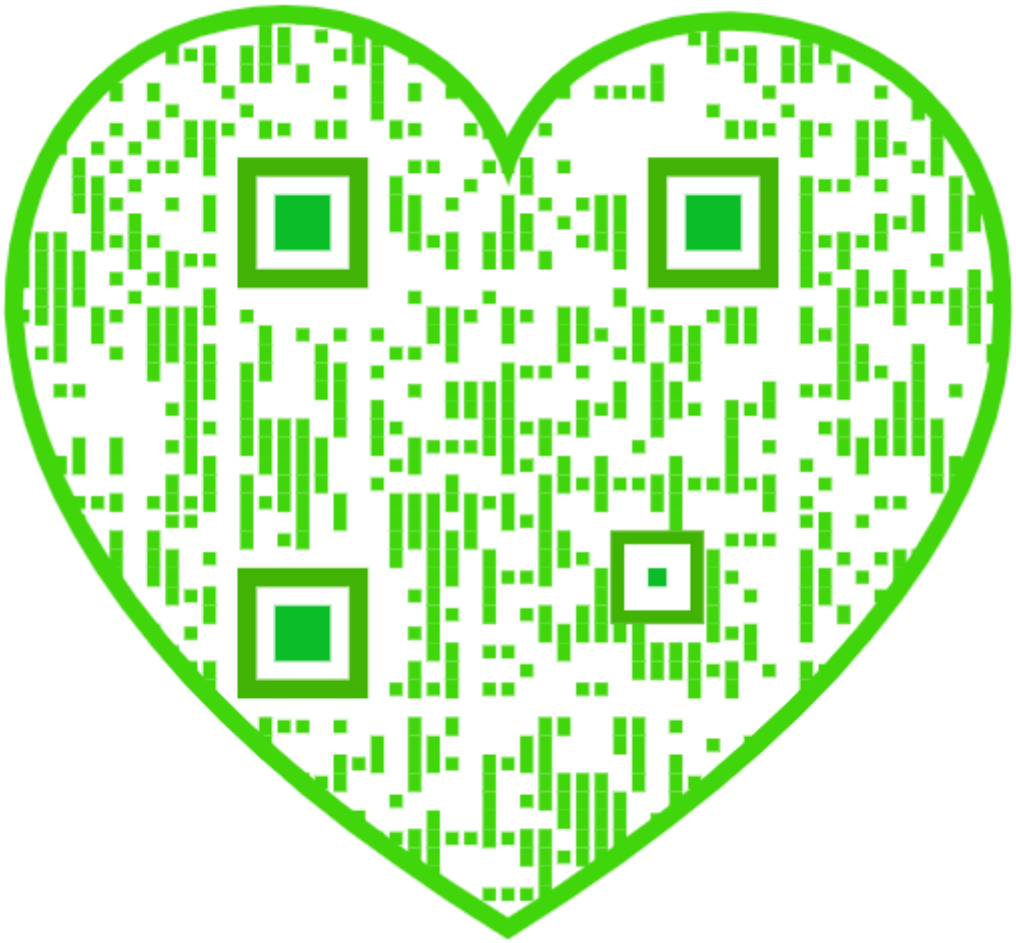
Its Use, Abuse, And Cure.

· · BY · ·

LESLIE E. KEELEY, M. D.

DWIGHT, ILL.



OPIUM:

ITS USE, ABUSE AND CURE;

OR,

FROM BONDAGE TO FREEDOM.

THE OPIUM, MORPHINE AND KINDRED HABITS;
THEIR ORIGIN, NATURE AND EXTENT; TOGETHER WITH THE
PROPER METHOD OF TREATMENT TO
BE ADOPTED.

BY

LESLIE E. KEELEY, M D.,

Surgeon Chicago & Alton R. R. Co., Dwight, Illinois. Late Surgeon U. S. Army.

AUTHOR OF

"The Morphine User," "A Popular Treatise on Drunkenness,"
"Neurasthenia, the Modern American Disease,"
"Opium Smoking," etc., etc.

The disease. that shall destroy at length,
Grows with his growth, and strengthens with his strength.
— Pope.

Within the infant rind of this small flower
Poison hath residence, and medicine power.
— Shakspeare.

The image of a wicked, heinous fault
Lives in his eye : that close aspect of his
Does show the mood of a much troubled breast.
— Shakspeare.

Timely advised, the coming evil shun ;
Better not do the deed, than weep it done.
— Pryor.

LIBRARY OF CONGRESS
COPYRIGHT
JUN 12 1890
WASHINGTON.

DWIGHT, ILL.:
THE LESLIE E. KEELEY COMPANY, PUBLISHERS.
1890.

RC 371
.O6K4
1890

Entered, according to act of Congress, in the year 1890, by
THE LESLIE E. KEELEY CO.,
In the office of the Librarian of Congress, at Washington, D. C.

TO THE

MEMBERS OF THE MEDICAL PROFESSION

AND OTHERS WHO HAVE SO KINDLY CONTRIBUTED
INFORMATION,

AND TO WHOM I AM INDEBTED FOR MUCH VALUABLE ASSISTANCE
THROUGH A CORRESPONDENCE WHICH,
THOUGH LARGE,

HAS BEEN MARKED WITH UNIFORM COURTESY AND
KINDNESS TOWARD ME,

THIS BOOK IS RESPECTFULLY DEDICATED

BY THE AUTHOR.

TO MY READERS.

For the past thirty years I have devoted much time to the study of the Opium Habit in all its forms. During the war, and in an active practice since then, I have been favored with many opportunities for successfully observing Opium cases. I have conversed and corresponded with thousands of victims of the habit, and have thus been able to arrive at practical conclusions concerning the pathology and treatment of this disease. For many years I entertained the popular ideas of the profession upon this subject: but extended research and personal observations have given me a more accurate and certain knowledge of its nature and results.

It is because the habit is so little understood, and the existing need for the latest scientific and medical information concerning it, that I have written the following pages. They contain no idle theories, but are replete with practical facts. I have written for the people as well as the profession, in the hope that the unwary may be fully warned against a vice which is so delusive and dangerous.

The members of the profession will, I trust, find in this volume a help in the treatment of Opiumania and Morphism; while to the myriad victims of the drug it will open a door of hope which will lead them into the perfect sunshine of liberty and health.

Leslie E. Keeley, M. D.

Dwight, Ill., March 1, 1890.

PRELUDE.

"God's best gift to man," is the Arab's favorite name for Opium. The poor, worn nomad of the desert, battling against the elements, as he toils across the dry and trackless waste, comes to his encampment as the evening shadows gather, suffering from an exhaustion overpowering. And, as the stars gleam out from that eastern sky, like bolts of glowing steel fresh-forged from the furnace of Jove, and the sighing winds breathe out their requiem for the dying day, he finds in the all-potent "drug," "surcease of sorrow." The morning of delight breaks upon his weary soul, the richest melodies lull him into delicious calm: he feeds upon ambrosial joys in which rest and refreshment come to him like a benediction from God. The encampment is no longer dreary with oppressive desolation; the simoon of the day past is remembered as a laughing zephyr, and the sands about him are glistening pearls. The gossamer clouds, flecking the sky above him, no longer pass his vision like restless spirits of departed joys, to mock him, but like the white-robed angels of God, with out-spread wings, they come to watch and guard his rest from disturbing influences. And now he sleeps, and, while those oriental priests of nature—the tamarind and date-palm—bend over him and their own shadows, in rustling song, he dreams, in serene and rapturous delight, of that heaven and the houris promised him when he has passed to the "voiceless beyond." What wonder, then, that he of the "Saracen-faithful," pronounces this nepenthe of the soul, "God's best gift to man."

FROM BONDAGE TO FREEDOM;

OR, THE FETTERS BROKEN.

CHAPTER I.

THE MIRAGE OF THE SOUL; OR THE HABIT FORMING.

"The primrose path of dalliance leads to hell."—Shakespeare.

The dreamy, blissful languor; the ecstacies of pleasure, described by the victims of the morphine habit during the earlier stages of their disease, and while yet they were only on the confines of the opium Inferno, have been given to the world by various writers, in the most graphic and vivid terms. The subject has been treated of by a master, whose genius has enwrapped it in the most gorgeous robing of balanced sentences and resounding periods, making the story of the famous opium user a classic in English literature. Every writer upon the subject, when he recalls his experiences, seems to linger upon the pleasurable sensations of his initiation with special fondness. His imagination, so worn and jaded with respect to all other things, renews its strength, in the memory of these first sensations—even adding to the glory of the golden haze in which his soul was veiled, when first he entered the fellowship of

"The mild-eyed, melancholy lotos eaters"

in the island where all things were dim and quiet and far away.

There is a mingling of truth and falsehood in the opium users record of his earlier experiences. Those who have published the story of their lives for the general reader, in books or magazines, while they do not and cannot exaggerate the dreariness of the desert into which the habit leads at last, have haloed the entrance to that desert with an unreal glory. To the cured morphine user it seems as though a luring demon had furnished the inspiration of these records in order to wile innocent souls into bondage and doom them to despair!

And yet it is difficult to depict with too much color and light the peace, the perfect calm, the blissful quietude which opium and its preparations bring to the physical nature. They are the masters of nearly every form of bodily pain. The pangs of physical anguish,

which before were unbearable, stinging to madness, are suddenly repulsed and kept at bay, as Russian wolves are driven back into the outer darkness by the sudden upleaping of flames from the frightened traveler's camp-fire. The tiger fangs of neuralgia are suddenly wrenched apart by the strong hand of the opium giant, and the shrieking victim has hours of blessed rest! The agony of diseased nerves is quieted. The morphine spirit touches the tossing victim of sleepless nights and days with its soft white hand, and he becomes as peaceful as a sleeping child. It is a blessed peace, it is a sudden transition from infernal regions to gardens of Paradise!

The sweeping condemnation, indulged in by so many, of the exhibition of the various opium sedatives used by the profession, is not founded upon reason. It results from an uninformed sentimentality. Not for nothing does Nature, our mother, nurse the pale poppy flower in her fruitful soil with out-pouring sunshine. Like the Buddhist Satan, the opium spirit is dual, an angel of light as well as of darkness. It has for humanity blessings as well as curses. The wise and careful physician uses the "drug" to allay the torture of disease, for he knows that the torments of agonized nerves may often be as exhaustive to the vital forces as the malady which causes the anguish. Nor is it the prescription of the physician, or a strict compliance with his directions, which, except in a small percentage of cases, leads to the formation of the morphine habit. There are, of course, thoughtless and inexperienced medical men, who establish in patients the opium craving by their heedless continuance of the "drug." But, as a rule, the victims themselves create the tyrannous appetite by continuing the use of morphia, or other narcotics, after the medical attendant has ceased to prescribe. They have found relief in the "drug," and they prescribe it for themselves. The lesson to be drawn from such instances is, not that physicians should never prescribe opium sedatives to their patients, but that the treatment of disease should be left to those who have devoted their lives to the study of maladies and their remedies.

If patients take up the administration of narcotics to themselves at the point where their physician has ceased to prescribe them, and creating in themselves the morphine habit, they have only themselves to blame; as in this age of public schools, newspapers and of scientific knowledge, none should be ignorant of the powers of opium or morphine, and the dangers attendant upon their continued use. The vast majority of the slaves of the "drug" are

neither unlearned nor inexperienced. They stand much above the average in intelligence and general information. How then can they justly plead the excuse of ignorance, and throw the blame upon the physician? In cases where morphine is administered to ignorant patients to tell them the name of the "drug" which has relieved their pain, might be like pointing out to Adam and his wife the tree of good and evil, and making it easy for them to pluck and eat its fruit. If the patient only knows that he was relieved from pain, but does not know the agent by which relief was obtained, he cannot dispense the potent and dangerous medicine to himself. To keep him in ignorance is his best safeguard. The medical profession have, perhaps, enough to lament, and even to repent of, because of their lack of positive knowledge, but the blame of making morphine users need not rest more heavily on their consciences than may be needful to keep them from carelessness in the pursuance of their duty to relieve the physical sufferings of humanity.

I do not, then, deny that the vivid portrayals of the power of opium and its preparations to quiet physical pain by writers of books and magazine articles upon the opium habit are, in the main, truthful. It is also true that certain unnatural appetites and passions which sometimes become despotic, spoiling the life, and bringing, like a dark cloud over the soul, a fearful dread of desperate crime and awful judgment, are held in check, shorn of their rampant power by the wonderous might of opium. The inebriate sometimes finds at least temporary relief in the "drug" from his fiery craving for alcohol: the abnormally unchaste, through the same magic, obtains relief from this terrible disease.

But it may be gravely questioned whether the glowing language used by writers upon the subject to depict the "flowery beds of ease" upon which the soothing power of opium lays the tormented body, is not only unwise, but positively injurious. However this may be, I do insist that the highly rhetorical descriptions of the effects of opium sedatives upon the mind and its power of thought and imagination, have been pregnant of much harm to the world. The whole subject has been pictured with highest lights and warmest coloring. The reader is told, in effect, that through opium or its preparations he may at once become an orator, a poet, a thinker with grand ideas of liberty and progress, or be lifted from discouragement and even despair to high possibilities of joyous and successful action.

Some writers speak of inspirations, which, at the waving wand of the opium spirit, sweep through the mind like mighty winds, awakening great thoughts and original ideas, revealing and arousing into activity mental powers far surpassing those exhibited by the common, unstimulated, and rugged brain. They tell of poetic sensibilities aroused, so that the soul seems to walk in high and equal fellowship with the shades of Shakespeare and Milton, and all the giants of literature. They speak of great schemes for the betterment of mankind revealing themselves to the reformer's thought when wrapped in his opium ecstacy, making the world's future splendid with golden hope and glorious achievement. They tell of the power of expression suddenly developed — the gift of speech bestowed by the spirit of the "drug," making one eloquent to a degree surpassing the highest hopes of his unopiumized dreaming.

They speak too — and ah! how deadly sweet to thousands of aching hearts, and spirits cast down and bruised! — of the opium witchcraft as able to lift "the heart bowed down to heights of calm;" to cure the heartache; to minister to a mind diseased, and soothe the trouble of thick-coming fancies; speak of the

> "Sweet, oblivious antidote,
> Cleansing the bosom of the perilous stuff which weighs upon the heart,"

as soothing mutual sufferings, causing thoughts which torment and feelings which distress, to vanish while the liberated sufferer lies as in a fiery circle, ringed with peace. And at least one of these writers, the one genius of them all, strikes a still higher key, and discourses in tones which, to some, are more fascinating than all the rest. He tells of dreams of indescribable splendor which came to him in the opium torpor, lighting up all the heavens of his sleep with gorgeous coloring, revealing the majestic evolutions of mighty armies, the blast of signaling trumpets, the thrilling rise and dying fall of countless bands of martial music near and far, the shoutings of captains, the muffled thunder of marching feet — an infinite grandeur, — a vision of indescribable magnificence.

Are not such words full of temptation? They may be inspired, but the inspiration is not breathed by a heavenly spirit. So far as regards these gorgeous cloudlands of almost hysterical description of the effects of opium using, in its earlier stages, upon the faculties of thought, imagination and expression, there is falsehood as well as mischief in them. That they are mischievous, who can doubt? While it is true that by far the greater number of the

slaves of opium in its different forms began the use of the "drug" on account of physical distress, yet the number is by no means small of those who at first took it in order to reproduce, if possible, the mental phenomena of which they had read such marvelous things. Is it strange that the language of DeQuincy, describing in words of stately rhythm and wondrous melody, like majestic organ music, the magnificent dreams and visions of his opium sleep; or that even the lower-keyed, but still vivid and fascinating word-pictures of the wonderful influence of the first few doses of opium upon intellect and fancy, as portrayed by less famous writers in our magazines and newspapers, should tempt men and women to dangerous, deadly experimenting with the "drug?" The fact is, that many a student in college,—perhaps the brightest intellect of all—many a young, ambitious literary man or woman, after reading these unwise and most dangerous books, or articles, upon the opium habit, or personal experiences of morphine users, have hastened to procure the "drug" and test upon themselves its magic power!

They, too, desire to dream dreams and see visions. They, too, would become able to weave into stately and splendid language marvelous revelations from some region "East of the sun, West of the moon" unvisited by any mortal but themselves! They, also, desire to call up the seeming angel and feel the thrill of its kisses on their lips.

They are not wholly ignorant of what they are doing—they have knowledge of the fact that beyond the border land of mirage there lies a baleful desert—but they are tempted by the glittering words in which the opium dream is pictured. They have been told—these writers themselves tell them—that the Lotos Island is the abode of Circe. But desire from within and temptation from without make them heedless of warning. The palace of the siren and its delights are so wonderfully seductive that the sight of the grunting herd of those who have been the lovers of the temptress, and upon whom, in past days, her kisses have wrought swinish transformation, does not deter the flushed, eager new-comer, fresh landed upon the "island of joyance." He sees, as he hastens through shadowy avenues, only the white pillars and shining walls of the enchanted palace, he hears only the tender cadence of inviting voices—he feels only the longings of passions and the thrills of hope!

Alas for him, if even but once a flame be kindled in his blood by the fatal sweetness of the siren's kiss!

In the case of those who may be called "natural" opium users —that is, those in whom the "drug" arouses the opium ecstacy— the one, first dose will, in the vast majority of cases, be fatally decisive!

He who, for the first time, calls upon the opium spirit, may see only a beautiful angel with shining face and hovering wings, but if he would only look behind the apparition he would see, cast upon a background of gloom, a grisly shadow rising vast and awful in the twilight—a terrible warning of judgment and of doom. His sorcery has been successful—his incantation has raised the spirit and compelled it to weave its spells around him, but during the short hour of glamour and of dream, he has bound himself to the service of a satanic master whose rule is pitiless and whose reward is death!

The seeming increased intellectual activity, the apparent enlargement of mental capacity and power which are felt by the morphine inebriate during the first stages of his experience, are real to him, beyond question. To his own consciousness there is no illusion in the visions which he beholds, no deceitfulness in the inspiration which he feels. As he lies steeped in a "tranced calm" the tides of thought seem to roll into his brain from some exhaustless ocean,— the horizon of his daily thinking seems to lift its curtains, revealing infinite reaches of sublime speculation. He believes himself to have passed into a new world. It is a REAL world to him. It is not a portion of his nature only which is under the mystic charm, but all of it. He himself is under the power of the spell. His faculties of perception and feeling, his will, every part and power of his nature, are wrought upon by the wonderful witchcraft. There is no central quality of will or judgment that is not influenced by the "drug."

This is the Mirage of the Soul! Not only does the morphine neophyte, as he enters the desert of his weary pilgrimage, see an unreal earth and sky, but he also becomes a part of that world, unable to separate himself from it. He is no longer in the actual world, he is no longer a real man. It would not even be correct to say that he is a man PLUS opium—he is, rather, an opiumized man. He is not so much deceived as transformed. Every thought, every feeling, every act of judgment and will is opium-tinged. The luminous mist does not enwrap the outside world alone—its shining folds enshroud his inmost nature and permeate his whole being. He is himself a part of the opium dream, and cannot separate him-

self from its unrealities. Whatever thirst it may have been which wrought upon him to begin his desert journey—the longing to do great deeds, the craving to search out all hidden things, the ambition to taste all that is strange and weird in human experience, the desire to gain special strength for burdens heavy to bear, or to endure troubles which torment the spirit and mar the life—whatever thirst may have parched him—he is a portion of the visions which he beholds, the shining waters and the shading palms are in his own soul, they are a part of himself. The deception is absolute. In body, soul and spirit there remains not one sensation, not one power by which an actual, true perception of the real world can be obtained. Surely one in this condition cannot correctly judge of the value of his thoughts and the genuineness of his revelations!

The reader will bear in mind that it is of the beginning of the morphine habit that we are speaking. What has just been said of the influence of the "drug" upon the entire nature will apply with still greater force to the condition of those in whom the appetite has become confirmed. But, in view of the language used by writers in depicting the delightful sensations and effects produced by the first moderate doses of the "drug," it is necessary to insist with great emphasis that, in the exhilarations, the enchantment of the first experiments in opium intoxication there is an element of deceit and falsehood. The narcotic ecstacies do not bring forth genuine fruit. The thinking which one does while lulled by morphine witchery is not nearly so original or brilliant as it appeared when it flashed through the dreamer's consciousness. It will not endure the test of true criticism, viewed in the light of the facts and principles of this real work-a-day world.

The young preacher who nerves himself with two or three pellets of morphine to face his congregation and overcome the fatigue and shrinking which oppress him, may, at the time, believe that he is reaching the loftiest heights of eloquence. But, however greatly an audience, satisfied with rhetoric and declamation, may admire his morphinized oratory, their lives will not be influenced by his words. He seems himself to have been caught up into paradise and to have heard unspeakable words—but it was not the Paradise of God. The eloquence produced by narcotic poisons—can it be true eloquence?—can it have that touch of nature to which all hearts respond? Let the testimony of the thousands of authors, lawyers, and clergymen, who have become confirmed in the habit of

opium using, be taken on this point and they will admit that their stimulated brilliancy of thought and expression did not, in its effects, fulfill their anticipations.

How can a speaker whose mouth and throat are dry, whose voice is husky and whose eyes are dulled, have the highest and most effective power over his audience? But his first tampering with the "drug" will have these physical effects.

Literature has received little, if any, enrichment from opium using. Granting that the "Confessions," the "Raven," the "Rime of the Ancient Mariner," and "Kubla Khan" were inspired by the poppy juice—what thoughtful critic would claim that these are to be classed with the strong, healthy poems which live on because they are full of "sweetness and light"? It is doubtful if these weird creations, as a whole, are ever highly esteemed by sound and balanced intellects except for the music of their rhythm, or as studies of the effects of a diseased imagination. It is the immature or the abnormally developed mind which regards them as masterpieces. And as for the best that is in them like those stanzas in the "Rime of the Ancient Mariner:"

"Sometimes, a-dropping from the sky.
I heard the sky lark sing;
Sometimes all little birds that are,—
How they seemed to fill the sea and air
With their sweet jargoning!
* * * * * * *
A noise like that of a hidden brook.
In the leafy month of June
That, to the sleeping woods all night
Singeth a quiet tune.
* * * * * * *
He prayeth best who loveth best
And all things both great and small:
For the dear God who loveth us.
He made and loveth all:—"

these may well be credited to those periods when the grasp of the black tyrant was slackened, and the soul looked out through clearing eyes upon Nature and Heaven.

It is not through morphine inspiration that writers can lead us to the sweet spring waters and golden fruits of our mother Nature. As soon as the "drug" begins to drone its lullaby and lap the senses in its waking dreams, the eye-lids droop, the iris contracts, and a veil comes down between the senses and the outward world. How

can one in such a condition see, as they are, "this goodly frame, the earth; this most excellent canopy, the air; this majestical roof, fretted with golden fire?" He is separated from these things. He can no longer press his heart against the bosom of Nature and feel its mighty throb. His perceptions and his sympathies are dulled. The veil in which he has enshrouded himself shuts out from his soul the true "light which lighteth every man that cometh into the world."

It would contravene an eternal law—that law which has been, and ever will be, the only basis for attainment of great success and high reward, if merely swallowing a white powder or a dark gum can make it possible to achieve great things in any field of work. "In the sweat of thy face shalt thou eat bread"—that is the immutable, the unescapable ordinance. Who ever has, who ever can, evade it? Real, solid, lasting results are reached only by honest and severe labor—not by morphine stimulation—not by any false or easy way whatsoever. That is the perpetual, unchanging law of Nature and of God. To endeavor to escape from its sway is to enter upon a life tinged at its beginning with falsehood, and surely tending to failure and despair.

It would not be just to close this chapter without again referring to the very large class who acquired the habit of using some form of opium, not for the sake of its mental stimulus, or to make labor more easy, or simply as an intoxicant, but to escape physical anguish which they felt too terrible to endure. To blame them harshly for seeking the relief which the "drug" affords in such cases would be to add an undeserved burden to those whose load is, without it, too heavy for them. If some of them were too easily induced to begin the habit, if, shrinking too sensitively from pain, they hasten to alleviate, by the use of morphine, sufferings which they might have endured, who shall speak severely of their weakness, now that they have come into the bitter bondage of an anguish which torments not only the body but the soul! Let no useless blame be cast upon them. If in the past they were weak, they now comprehend that fact better than any one else can know it, and he would be heartless indeed who would add even a little to the burden which crushes them beneath its weight. Of all the causes of self-reproach which fill the hearts of the slaves of opium with increasing remorse and self-condemnation, the fact that their enslavement began in their own weakness is the sorest. Of them

it may be truly said, "the heart knoweth its own bitterness."

And as for those who sought relief in morphine from the sorrows of life — upon whom calamity came suddenly, beating them down as the tall grain is prostrated by driving storms: those whose light of hope went out in sudden darkness: those who saw that all the future held for them only weariness and heartache and tears — who shall cast the first stone at them? No doubt it is true that thousands of men and women find their only relief from bitter memories and from daily, hopeless sorrow in the benumbing influence of morphine.

It is not because of the climatic influences alone that the Southern States contain so many who are addicted to the use of opium. The ruin wrought by the war extends beyond the loss of lives and the wreck of fortunes. It has caused many a bereaved and despairing woman, many a man, ruined in property and hopeless of regaining the wealth and position he has lost, to endeavor to dull all their sensibilities and make life endurable by the use of the "drug." Thus the devastation has continued long after wrecked plantations have been restored and earth-works ploughed level with the ground. It reaches to those still living, who, having desperately sought alleviation from mental suffering in the narcotic are now living a "death in life."

But who, knowing what these men and women were, in the years long past, what they have suffered, and into what state they have at last come, shall reproach them? If their pride repels our pity, let us sit in silence in the presence of their great calamity, only eager, if but once they lift to us despairing but yet questioning eyes, to point out to them, if possible, some certain way of deliverance.

In speaking, as I have in this chapter, of the forming of the opium habit, it has been my earnest desire to discourage any as yet unscathed reader from those beginnings which are so seductive and so deadly. Do not cross the confines of the opium desert, nor even once look upon and become a part of its mirage. Many a confirmed opium user, who first took the "drug" to alleviate physical tortures of the most intense kind, will now say that he wishes he had died in agony rather than have become what he is. Let the weary and heavy laden still endeavor to bear and wait and hope. To seek mitigation of mental sufferings in opium or morphine is to woo a deeper sorrow, an intenser despair.

CHAPTER II.

MORPHIA-MANIA; OR, THE HABIT ESTABLISHED.

How use doth breed a habit in a man.—Shakespeare.
O death in life,—the days that are no more.—Tennyson.

It is not given to any human being to know the line at which an indulgence becomes a habit. That line has been crossed by the feet of innumerable millions hastening with laughter and shouting along the first gentle descent of the way to death—but not one of them saw, or could ever tell just where the fatal point was passed. They did not look, they did not think, they did not heed. The laws which avenge evil indulgences by changing them into tyrannous habits are indeed shod with wool, and do their work with quiet, noiseless hands. Slowly, unceasingly—"without haste, without rest"—the wreaths of flowers are replaced by silken bands, and the bands of silk by chains of steel. The consciousness of liberty remains long after the bondage has become as fixed and certain as the grasp of Fate.

This statement applies with peculiar force to the involuntary opium victim. There are, indeed, too many cases in which the sufferer on a sick bed, from long continued and intense pain, has believed himself compelled for the sake of rest—for the sake of life, even,—to alleviate his torments with the weapons which only the poppy provides. Suddenly and without warning he discovers that he has acquired the Opium Habit:—acquired it without having experienced one pleasant hour of dalliance with the "drug"—no exhilirations, no mental up-liftings during the initiation. Physical agony had absorbed his powers of attention and thought. He could not heed the warning voice which began to sound before the fatal line was reached;—without a knowledge of the fact, he found himself captive to a giant whose grasp was pitiless, whose power was relentless.

But those who are themselves responsible, to a greater or lesser extent, for beginning and continuing the use of the "drug," do not become aware of their slavery until long after their captivity is assured. They still imagine the opium spirit to be their servant, or their playfellow, when, long before, it has become a tyrant master. But at what time, in the earlier days of thoughtless or willful tam-

pering with the "drug," the transformation occurred, they cannot tell. Once they were free — now body and soul are given over to a slavery whose dull days are passing wearily, and upon which little light is cast except by the memory of "days that are no more." That is all they know.

Probably in the majority of cases, at the time of initiation into the habit, the morphine doses are not taken daily, but at intervals of three or four days — or whenever pain or desire calls for it. After the first exhilarative or sedative effects there may be a period of several days during which no uneasiness, and no desire to resort to the drug is felt. The thoughtless dupe is ignorant of the more subtle and lasting effects of opium and morphine. He imagines that the influences of each his doses are limited to the period during which he experiences the pleasant and the more positive reactive or secondary effects of it. He does not suspect that his quietude and freedom from desire for the opiate are caused by what he has taken two or three days before. He thinks himself to be still his own master — if he thinks at all — he honestly believes that he "can quit when he wants to," because of these intervals between his days of indulgence. If he can go one or two days after apparent effects of his dose have passed away, why cannot he extend the time of abstinence four or five days, a week, — or indefinitely just as long as he may please? Thus he argues to himself — thus he persuades himself — not knowing that the feeling of liberty with which he quiets himself is but the "stuff that dreams are made of." Then, too, his delusion is strengthened by the quiet, insinuating nature of his desire for another dose when at length the want of it begins to be felt. If he could not obtain the opiate as soon as he begins to think about it and feel its influence will be pleasant or helpful, he would soon be aroused to the fact that he had lost his freedom. The agony caused by nerves and brain awaking from their enforced torpor would fill body and mind with horror and anguish, and that he has already become an "opium user," would be testified by a thousand shrieking voices crying out from every particle of his frame. If any reader has begun to question within himself whether as yet he has become one of the many hundred thousand American opium users, let him test his condition by doubling or trebling the interval between his last dose and the next.

But those who assert to themselves that they are free, when, in fact, they are slaves, do not often, either involuntarily or with pur-

pose, resist the upspringing of desire to feel again the narcotic intoxication. They actually do go without the "drug" as long as they please — but they "please" to take it again so quickly! The desire is so NATURAL — so much like that for food, or rest, that it awakens no alarm. The quantity taken at this stage is not large, nor is its cost great. It is easy to gratify what seems to the self-deluded, or the ignorant, a moderate want, which they think they could resist if they wished, but somehow do not wish to resist. There is always such a good satisfactory reason for yielding! One does not feel just right and wants to feel a little better, or has some extra work to do, or is sluggish in mind, or it is a rainy, cheerless day and he would like to have more comfortable sensations, or he feels well and thinks how a dose of morphine would exhilarate him — in a hundred ways the grip of the tyrant is disguised and his bond slave "fooled to the top of his bent" with the delusion that he is free. The poor victim does not "crave for" or "demand" the drug, — he merely "wants it" — and he thinks the "want" to be only an ordinary desire, which can at any time be mastered by the will. He does not either realize or know that these wants are but the quiet tuggings by which his captor tightens the chain. To abstain would undeceive him, but he does not wish to abstain. He has not come, as yet, to that stage of his experience — the matter is not important enough. Or, if he would but consider, he would see that his fertility in excuses for self-gratification shows that his nature, his unconscious self has become so opiumized, that his brain has taken sides with the drug, and submitted to its autocracy.

While those who are passing through this stage of the morphine habit are really confirmed opium users, yet their case is not so hopeless as it afterward becomes. To stop in the downward path and retrace their steps may not be impossible even without aid, although the sufferings which they experience cannot be imagined by those who have not felt them. But the difficulty is that they will not think. They are already opiumized or morphinized — they cannot see their condition as it is. As long as there is any relief from pain, any mental stimulus, any trace of pleasant exhilaration in the "drug" they will, almost without exception, continue its use, and close against themselves the door of self-deliverance.

But as surely as the pursuit of the Furies and the decrees of Fate, the time comes when they are awakened — not to their danger perhaps — but to their condition. The intervals between doses have

decreased until every day — perhaps twice or even three times in each twenty-four hours, the narcotic must be indulged in. The desire for it is no longer a mere want — it is an imperious demand. The amount of the "drug," taken each time has been steadily increased until many deaths are hidden in each dose. The captive of the "drug," can no longer quiet himself with the thought that there are days when he has no longing for the opiate, for there is not an hour nor a minute of his conscious existence when he does not realize that he is under the influence of the poison, even with the cunning help of the opium spirit he can no longer deceive himself. He has, doubtless, always had a feeling of strong repulsion against the opium habit. All through his life he has heard those who have acquired it spoken of with contemptuous disgust, at the best with contemptuous pity. He has seen the pale, thin victims of the poison as they passed silently along to secure a fresh supply of the opiate, upon which their very lives depend, and has shrunk from the thought of becoming like them. But at last he can no longer hide the fact from himself — he has become an opium user. He has acquired the habit which once seemed to him like a horrible leprosy — he belongs to the class which once he shrank from and despised.

It would seem that when once aroused to this terrible fact, one would at once begin to seek for some way of escape. But as a general rule this is not the case. Usually the process of self-conviction is a long one. At first one says to himself that he is not, and cannot become an opium user. In time he begins to wonder if he is, or ever will be one. And when, at last, he admits to himself that he is involved in the toils from which so few escape, he has become accustomed to the condition which once seemed worse than death. The dulled eyes of the opium user open but sluggishly to a view of his own condition, and his dulled sensibilities do not acutely feel his danger. He simply accepts the fact. Perceiving no open door of escape, he does not try, or but rarely tries, at this period of his history, to be delivered from his thraldom. The Satanic spirit which dwells in the "drug" has at last revealed its power, and asserted its imperious mastership just when, I might almost say, the time for manly revolt has passed, and the hour of terror-stricken awakening may yet be far distant. The heavy and evil servitude is sadly accepted and the dull, weary life is lived on.

This must, of necessity, be a sombre chapter because it treats of a sad subject. The life of the confirmed user of any form of opium

is full of bitter thoughts — he hears within himself a ceaseless undertone of despair. Only in sleep can he find forgetfulness of his great calamity, and in some cases even sleep becomes treacherous and brings dreams which distress, or visions which affright him. There is a mingling of life and death in the opium user's existence. In alcoholic intoxication there may be lights as well as shadows, — even though the lights be false and treacherous. But that of the confirmed opium user is for the most part a dull, unrelieved torpor, full of shadows and bitterness.

It is usually the case that those permanent changes in the physical appearance which give the victim of opium, or its alkaloid, morphia, his diseased and often repulsive appearance, do not occur until he has reached a still later period in his habit. Frequently the first effect of the habitual use of the opiate is to give a plethora of body — so that, at a distance, or to unobservant eyes, there is an appearance of health and strength. People will congratulate the victim of the habit upon his excellent physical condition — as they often do those who begin to be bloated in the face from the use of alcoholic liquors. It is hardly necessary to add that such congratulations cannot call forth a very hearty response from the opium user — for he knows that it is disease, not health, which gives him the appearance on which he is complimented. And all who observe closely recognize the fact that he is no longer a physically sound man, while those who have learned to know the signs of it, see that he is suffering from the opium disease — the secret leprosy of modern days, which permeates the body, mind, and spirit of its victim. The apparently healthy flesh, which, at a hasty glance seemed to betoken good health, is seen to be both soft and pasty. There is little power of physical exertion, except, perhaps an ability to take long walks. Other forms of bodily exercise or labor in many cases soon produce breathlessness. There is a distaste for physical exertion, and the body often becomes fat and gross because there is so little waste of tissue — that is, because of persistent indolence. The eyes furnish the plainest and most easily observed proofs of the habit. The contraction of the pupil, the flaccid eyelids, and the dullness of the eye itself, become chronic. The quick brightness or the steady shining of intellectual power, are no longer seen in it. The soul that looks out of those windows is darkened, and the windows themselves become clouded.

There are tens of thousands of women in this country from

whose eyes the morphine spirit has long since blotted out beauty and brightness and tenderness and love, leaving only a dull gaze, an unseeing, lifeless look. And yet they were once lovely to behold, and strong men have humbled themselves and passed anxious days and sleepless nights in their desire and endeavor to win from them but a glance of trustfulness and love. To how many of these women, now opium wrecked, have been repeated by voices trembling with honest passion:

> "Thine eyes are springs in whose serene
> And silent waters, heaven is seen,
> Thy lashes are the herbs that look
> On their reflections in the brook."

But now, not only has the use of opiates ruined all their beauty —it has made them repulsive to look upon, and often those who once loved them avoid their gaze and even forget that their glances were sweet in days gone by. One of the earliest effects of the proper and successful treatment of opium patients is seen in the clearing and brightening of their eyes. The opium cloud passes away, and there is a clear shining after the long and dreary darkness.

The influence of the habit upon the voice is also very marked. Whatever music there may have once been in its tones, has vanished. It becomes hoarse. The morphinized public speaker can no longer express various shades of sentiment by varying tones and cadences. The wondrous organ which once uttered every thought and feeling with convincing strength or persuasive sweetness is now "out of tune and harsh." The voice loses its flexibility. It can no longer bear its part in fireside song—even if the opium user cares to join in fireside singing—which he does not. The music has not only gone out of his voice, but out of his heart and life, and he sits in silence where once he would have been foremost in song.

CHAPTER III.

MORPHIA-MANIA — CONTINUED.

The mental condition of the confirmed morphine user grows more and more unnatural. The flights of fancy which the "drug" may once have stimulated, the abnormal intellectual activity which the beginner believed to be new and genuine power — the enlarged faculty of expression which caused him, even though naturally slow of speech, to be fluent in language — all these effects have long since ceased to be felt. The preacher, the public orator, the author, no longer persuade themselves that they can open the gates to new and infinite fields of thought by a dose of the "drug." The illusion has passed away. The Mirage has utterly faded. "The cloud-capped towers, the gorgeous palaces, the solemn temples," the splendid world of their dreaming, all have dissolved.

It may be accepted as a rule, almost without exception, that the beginning of the period in life during which one becomes confirmed in the morphine habit, is also the limit of his highest achievement. The confirmed opium user may indeed seem to others and even to himself to reach new heights of success after that time. He may continue to be a public character, he may be re-elected to office again and again, he may be raised from lower to higher station — but his apparent growth in power is only on the surface and not genuine. The opium-taking preacher, the public writer or lawyer may for years preserve his place in popular esteem, or seem to be falling from it but little, but they acquire no new strength. They do not enlarge to any extent the area of their earlier acquired stores of information, and sooner or later, when those are exhausted, their deterioration is rapid. The lawyer may still hold in his memory the principles and precedents of law and practice which he learned before he began to use the "drug," but when he has become an opiumized lawyer his growth ceases. One of the more pronounced effects of opiates upon the mental nature is to weaken and confuse the memory. It becomes less and less strong and accurate, until facts, principles, recollections which once stood out clear and definite to retrospective thought, are like dim, mist-enveloped forms, their outlines indistinct, and their relations confused.

The business man achieves no great success after he becomes a

slave to morphine. In most instances he simply plods on in the old way with ever-failing energy making no new ventures, winning no great rewards. He sees his clear-headed active rivals, with their new and more intelligent methods, gradually pushing before him, successful, prosperous, — while he, weak in courage and energy, is unable to match them in the race for wealth, and he often grows envious and bitter. Or, with flickering, unreal energy he may attempt to mend his failing fortunes by hazardous ventures, and feeble in nerve and weak in judgment, add the calamity of financial ruin to the burden of misery which weighs upon his heart. The judgment of the opium user is impaired. Whether a business or a professional man he will more and more frequently make mistakes, and decide incorrectly. His counsel to others becomes unreliable, and his conclusions as to his own conduct grow more and more noticeably unwise.

The effects of the use of opium in any of its forms upon the will are very marked. So far as regards the taking of his regular opiate by the confirmed opium user, he has no will at all. The questioning of his friends, when they become aware of his condition, as to why he continues so dangerous and fatal a practice, or why he does not cease it at once, are not only as idle as the noise of the wind, but proceed from perfect ignorance of the nature and consequences of the habit. The opium user's will is no longer the will of a free man. It has not only become enslaved, but it consents to the bondage. More than that — it has become the purveyor of the tyrant — his willing helper. While under the influence of his dose the victim may have dreams of revolt and self-control — but they are the merest dreams. At the first awakening of the opium craving the will ceases all show of resistance to the desire. Its subjugation is complete, its obedience abject. When the will has once become opiumized, to call upon it, unaided to resist the cravings of body and mind for the accustomed opiate, is asking it to resist itself, and reverse all the laws of its operation. It is true that there may come a time when, owing to certain physical changes produced by the "drug," the mind will become desperate at the thought of the subjection of body and soul to so hideous a slavery, and the will may rally to its aid. Of this experience I shall speak in a subsequent chapter. But in most instances, and usually for a considerable length of time, the victim has no will as regards his habit. He simply yields; yields not only his body and mind, but his very self to the power of the tyrant.

And to exhort him to exercise will-power and abandon at once his opiate, seems to him (what it really is) the language of the foolish and the blind.

But the change produced in the will by opiates influences the life, not only with respect to the habit, but in all its activities. The whole being is smitten with torpor. The old energy which once made action necessary and occupation a delight has become a thing of the past. There is a shrinking from exertion in most cases, which steadily increases. Not that the body is incapable of work, for under the influence of the habitual stimulant the opium user may, while yet the drug has some stimulative effects, show fictitious strength. But the will power has become so poisoned and so weak that it will not urge to exertion, or sustain for any length of time either physical or intellectual activity. The man is sluggish and listless. For hours he may sit gazing at vacancy. In many instances simply to rise and cross a room seems too great an exertion — something to be postponed as long as possible. Weakness of will results in procrastination. Duties which should be attended to at once are put off — and often, when performed, are done as hastily and with as little exertion as possible. The opium user's promise to do anything cannot be depended upon, partly because the impairment of his memory will probably cause him to forget, but also because it becomes a habit of his life to put off whatever requires exertion and the exercise of will-power. The duties remain undone, business is not attended to, or is carried on almost mechanically.

The captivity of the opium user's will causes him to fail in attention to what he should remember or perform. He does not fix his thought upon what he sees and hears. He promises, and before the echo of his word has died away he forgets. It is because he promised mechanically — he did not give attention to his own words — his will was torpid, and did not add its confirmation to his promise — as in the old days, when in full possession of its royal power, it would have done. The will being in such vassalage, the whole life is filled with weakness and failure.

The impairment of memory by the opium habit, already referred to, extends both to the facts and circumstances external to one's self, and to his own inner experiences. He fails to recollect his own ideas and emotions. His days are no longer linked together in his consciousness, but he lives, each day, each hour of his opium torpor, by itself, almost without remembrance of his more recent past, and

careless of the future. He thus misses that which is the best result of living, the attainment of experience. He does not gain wisdom from the lessons of life. He only forgets what he reaps, so that books cease to add to his stores of information. He may read and re-read, but facts and principles seem to leak through his brain, like rain falling upon a bed of barren sand, fertilizing and refreshing nothing. It is often the case that those who habitually use opium or morphine almost wholly cease to read anything but the lightest kind of literature and even such books they will go over again and again. They retain so little of what they read that a book will be almost new to them if read once a week.

The sentimental and social elements of the nature of the typical opium user are touched and deadened by the paralyzing effects of his indulgence. His emotions do not respond, as they once did, and as those of a healthy nature will, to the joys and sorrows of this human life of ours. His laughter lacks the genuine ring of merriment. As for tears, their very springs seem to be dried up. If his usual dose be delayed or lessened he may become hysterical, and tears may flow at the lightest provocation, but, while in his usual condition, he will look even at the sorrow which touches him most nearly, with dull, unwet eyes. He does not feel deeply — his emotions are deadened. He frequently exhibits, in trying circumstanstances what people may call "good nature," but it is not that cheerful spirit which, while it sees and comprehends trial and perplexity and loss, bears them with a bright courage — fronting adversity with a brave smile. The opium user's freedom from gloom and repining and ill fortune arises from his apathy. It is easiest to take what comes, without exerting himself to welcome or to resist.

His social nature undergoes a similar change. Very often he becomes a silent member of his own household, withdrawing himself from its conversation, and its interests. That little world is, to him like the great world, dim and only partially real to his thought and feeling. He avoids society. He does not care to make new acquaintances nor even to keep up old friendships, for this would require exertion and compel him to go out of the life he is living, — a life lived in the narrow circle which the dim opium light reveals. He does not enjoy social company — his mind is too sluggish and his aversion to leave his little opium-world too great. He is happiest when left alone to his own vague thoughts and useless dreaming. How many thousands of the women of this country are living most

unnatural and most useless lives because they have become enslaved by the opium habit! Their faces lose the beauty of youth and grow sallow, their countenances no longer respond to the play of thoughts and feelings, — there is no longer any activity of mind or emotion — or at the most only an occasional outburst of unnatural vivacity which causes the listeners to look at each other with wonder. As the habit grows more and more confirmed, its shadow deepens in the soul and in the life. The distaste for exertion and for society which it causes, results in neglect of social activities. Even household duties are in time postponed or carelessly performed. All that is finest, most helpful, and most winning is destroyed, affection sadly departs from the fireside and comfort from the home.

It is not possible that the opium user's moral nature should be unaffected by his practice. The tendency of the habit to destroy truthfulness has often been referred to by writers on this subject. How can it be otherwise? The one upon whom the opium habit has become fixed carries with him a secret shame. The endeavor to hide his practice is constantly in his thought. There is hardly an artifice, a subterfuge, a deceit which he will not adopt in order to keep it secret. No matter how high his standing, or whether he be preacher or layman, the instinct for concealment is stronger than his respect for the truth, or his impulses toward open and manly acts. Even Coleridge, clergyman as he was in early life, an eloquent discourser upon the moralities to the end of his days, would deceive and cheat in order to procure his tremendous draughts of opium tincture. Not that it would be just to blame him for such conduct, as we would blame those who do not use opiates, for deceit or falsehood. The laudanum was a necessity — the outcry of his whole nature, for it was fiercer than even the clamors of hunger and thirst are in the starving. But whether to be blamed or not for his specific acts of dishonesty, the fact remains that through the opium habit a noble being, endowed by nature with moral attributes of the highest kind, became depraved. And his constant efforts to conceal the habit, and the underhand methods used to obtain the "drug," without attracting notice or awakening suspicion, must necessarily affect the opium user's truthfulness and honesty in other things. That it does have this influence upon the moral nature, causing it to deteriorate as a whole, is the case almost without exception.

But even worse than this, is the effect upon the opium user of his consciousness that the secret which he is hiding in his breast is

a shameful one. He conceals his habit because he is ashamed of it. Growing more and more apathetic concerning all other things, he retains his sensitiveness as to this. As long as the habit continues this sensitiveness never leaves him. It is only the really cured opium user who, grateful for his deliverance and rejoicing in his liberty and "newness of life," has courage to speak of the bondage from which he has escaped. But before his cure, he felt within himself a constant sense of shame. All through the day it weighed upon his heart and at evening, when he lay down upon his pillow, the feeling grew stronger and more bitter. Regrets, self-reproaches, pangs of self-accusation — all the voices of a rebuking conscience which torment and murder sleep — thronged around him crying "guilty!" "guilty!" Even if by little or no fault of his own his enslavement began, still the sense of concealed disgrace is almost as strong and as fatal to self-respect as that of positive guilt.

No one who must hide from all eyes such an evil secret, can help being injured in all his better nature. He has a sense of falseness — of not being what he seems to be. He knows well that if his friends and acquaintances knew what he is hiding they would not greet him as cordially nor continue to hold him in esteem, as they now do. And being all the time conscious of the secret, and of its shame, he becomes degraded in his own eyes. He loses his self-respect — and when that is lost the process of deterioration becomes general and rapid. The processes of physical and moral degradation go on side by side, or, if physical debasement be the most rapid, that of the moral nature may be the most repulsive and complete.

CHAPTER IV.

MORPHIA MANIA — CONTINUED.

"The pains of hell gat hold upon me." — Bible.

There are two classes of confirmed opium users and morphagists who have realized to the full extent what it is to victims of the opium fiend. They are (1st) those who, after long subjugation, have rallied all their failing energies, and made a determined effort to forsake the habit, and (2d) those whose digestive organs have temporarily refused to act upon the usual dose of the opiate and therefore fail to supply the system with the poison which has become so essential to life itself. These two classes of opium users, and they alone of all people that live on earth, have actual knowledge of what opium or morphine habituation involves. Every habitual user of the "drug" soon discovers that its tender mercies are cruel, but those above mentioned have passed beyond the Limbo of all lesser pains, and have felt the burning of Tartarean fires.

Those who belong to the first class spoken of are all who, of their own determination, make a desperate effort to turn and re-ascend the steep declivity down which they have so easily come. They may be led to this resolve by the pressure of poverty, which in view of the increased amount taken, seems to make the necessary quantity of their opiate unattainable in the future. In other cases the victim suddenly rallies and determines to break the fetters which have held him in a long duress of stupor and lifelessness. He sees all at once, and almost clearly, what he has become, what he has lost, and how barren of all that makes life sweet and bright is his whole future. Hope and ambition paralyzed, wealth failing or dissipated, the dreams of his youth all unfulfilled, his social position lowered, his self-respect gone — he sees himself sinking fast toward a condition in which there will be "none so poor to do him reverence." This hideous vision of the past, and present, and future, rises before him in some hour when his possession by the opium devil is perhaps less powerful than usual, and he resolves, in desperation, that his life shall not be wholly spoiled. He will deliver himself from this "Death-in-Life." His whole existence shall not be made an utter failure by the benumbing tyranny of the "drug"!

The African explorer and missionary, Livingstone, gives a graphic account in one of his volumes, of an attack upon himself by a lion which crippled one of his arms for life. The animal seized him in its tremendous jaws, and shook him as easily and violently as a terrier shakes a rat. And the effect of it was to cause all sensation of fright and fear to cease utterly. He felt no pain from the crunching teeth and shattered bone: he was not afraid of the death which seemed so near. There was some strange, anodynic power in the shaking which he had received, that caused all feeling to cease.

But, when Livingstone had been rescued from the lion's jaws, there came a reaction, and fever and pain. And to the opium or morphine victim, gripped by a fiercer and more terrible monster than any wild beast of the jungle, there comes, when he rallies from his torpor, and endeavors to loosen the clutch of the fangs which hold him, an experience of indescribable torture, involving the whole nature in its agonies. A more full reference to this experience will be found in another chapter of this book. For the present it is enough to say that the chief result of such unaided attempts to escape from the clutches of the opium monster, is simply to plunge the sufferer into the opium user's Hell—the Gehenna of burning torment and hopeless despair! While Dr. J. V. R., of Southern Illinois, was under my treatment, he said, in reference to this subject:

"When I had been taking thirty grains of sulphate of morphia every twenty-four hours for a long time, I got to thinking one day how the "drug" was utterly ruining my life and killing me by inches, and I resolved firmly for the first time after forming the habit, to stop its use. And for four days I did stop. But if I had gone without it one day or even a few hours longer I should have been a raving maniac. No brain could endure such agonies for any longer period. 'Hell tortures' is no name for them."

The second class of those who know all the terrible significance of the term "habitual opium using" are they who continue to use the "drug" until nature refuses to respond to the call made upon it by its customary dose. In many such cases, the system, after patiently accepting for years the unnatural poisonous "potions" forced upon it, and necessary to it from long use, at last refuses—refuses to be stimulated by its accustomed narcotic, and without warning rejects the "drug." The victim then suddenly finds that the "devil's manna," upon which his very life depended, can no longer be taken. What follows? If this condition becomes permanent,

insanity and death are not far distant. Its effects are terrible. The first feeling which it awakens is that of alarm, deepening gradually into a horrible and foreboding fear; and if the system does not rally, and again respond to the "drug," death by convulsions and spasms comes speedily.

Opium users who take the "drug" by the stomach often find that organ in a state of semi-paralysis, from what is called an "over-dose." The first and usual portion of the opiate having failed to produce its accustomed effects, because it lies inert, undigested in the stomach, another one is taken. That, too, failing to influence the physical system and quiet the mind, still another, and another dose is swallowed. Then, as an overloaded camel which has fallen down mid-way in the desert path and is beaten with frantic excitement by its affrighted rider, whose very life depends upon its own, rises and staggers on its way, so the stomach at length is goaded into action by the mass of poison with which it is burdened, and pours the whole of it, almost at once, into the blood. But the system of the sufferer, notwithstanding its habituation to the "drug," cannot endure so tremendous a load of poison, and he passes through sleep to death.

If the morphine victim fears to arouse his digestive organs by such desperate means, he may preserve his life for a time, but if the torpidity of the stomach continues for three or four days, or if, affrighted at the warning he has received, and which has shown him the fearful end of an opium user's life, he tries to abandon the habit, he passes into tortures beyond the power of words to describe. He pays for every pleasant sensation in the past with agonies intensified a hundred fold. Every hour of false opium quiet must have its compensation of sleepless torment. The avenger is upon him. A hundred voices within him will shriek out the awful question "what shall we do to be saved?" But, alas! too often, the only answer is a horrible silence, a gathering darkness deepening into insanity or death.

CHAPTER V.

THE GROWTH AND EXTENT OF THE HABIT.

Opium is the Mephistopheles of the age! Insidious and deceitful in its character, it has permeated all classes of society with its baleful influence, and in thousands of homes it holds an autocratic sway. The physician daily meets it in some of its Protean forms, for it has defiled the sacred desk, sullied the pure ermine of justice ruthlessly entered every profession, nay, fastened its terrible and pitiless fangs upon every class and condition of our people!

A curse so widespread and so disastrous demands the earnest attention of thinking men and women; and yet but few are aware of its extent and power. Medical text books are silent on the subject: even the medical profession seems unaware of its magnitude, and in every instance in which it comes under their treatment, they are unable to cope with its influence. So little has morphism been comprehended by physicians, that they have almost universally regarded it as an incurable disease, and by throwing it out of their list and passing it by, have confessed themselves inadequate to the task of curing it. Usually they have relegated this work to the patient himself, advising a sudden cessation, or, perhaps, a rapid reduction, with nothing to support the system during the trying ordeal except a few alleged physiological antipathics, which for the most part are useless as sustaining agents and wholly without curative value. The "drug" is used so secretly, the habit is so carefully hidden beneath the surface of social life, that the uninitiated are utterly ignorant of its rapid growth and present proportions. And yet so general has the practice become, that as one looks at the past and regards the future, he is appalled at the terrible picture which rises before him.

This is the nervous age of the world's history. A progressive civilization has left its impress upon the mental and physical powers of man, and brought with it a variety of disorders of a nervous character unknown in the heretofore. They are different from the diseases of a century ago: they are consequent upon the changed condition of the people's life. They are a natural result of the intense mental strain necessary to the carrying on of new and great enterprises, the attainment of professional or political success, and

the maintenance of society. The result is that Americans are largely subject to neurasthenic troubles, growing out of excessive waste of nerve force. We live too fast; we do as much work in a day as our forefathers did in a week, and, physically, we are not so well qualified for work as they were. We eat too fast; we think and read, and even take our recreation, at a high rate of speed. This phenomenal method of living can have but one result, viz: a rapid destruction of nerve tissue, a wasteful expenditure of nerve force, a breaking down of the nervous system, premature decrepitude, and finally death. Americans as a rule die early; they live their lives too quickly, and pass away at a time when they should be in the prime of a vigorous manhood.

In order to repair the waste which is constantly going on, and recuperate the system for each day's duties as they present themselves, many resort to stimulants. In some ranks of life, alcoholic liquors are commonly used, but among professional and business men and women, the use of narcotics has steadily increased during the last fifty years. Particularly is this true of opium and its alkaloid, morphia. Fifty years ago, gum opium was used exclusively by those addicted to the "drug," but morphine has largely superseded the original juice of the poppy. The ancients paid sacred homage to Morpheus, god of sleep and dreams, and now, in the midst of an age of intelligence and advancement, we find a vast army of men and women bowing at the shrine of the arch-fiend Morphia, named after the classic diety of old!

The majority of those using the "drug," now employ the sulphate of morphia, chiefly because of its potency (it being six times stronger than the gum opium), its small bulk, and the rapidity with which it affects the system. It has been stated that the greater proportion inject the solution subcutaneously by means of the hypodermic syringe, and my experience leads me to believe that this class is in the majority. I find that the general method is to take the sulphate of morphia hypodermically.

If it were possible to paint all the horrors, the agonies and woes which this deceitful "drug" has wrought upon humanity, it would form a picture of unparalleled misery and despair. The mere recital of figures and the facts which they teach, will, however, be sufficient to stir up a spirit of inquiry and investigation. They are startling enough to cause alarm, and lead us to seek some explanation of so dire a curse and some method for stopping its sweeping ravages.

Thirty years ago, the quantity of opium imported into the United States was 109,536 pounds. The first importation of morphia occurred the same year, and consisted of but twelve ounces. In 1871, ten years later, the import of opium was 315,121 pounds; and of morphia 237 ounces. In 1880, the opium import was 533,451 pounds; and 8,822 ounces of morphia were received at the port of New York. Add to these figures about ten per cent. for smuggled opium, and we have some idea of the quantity then used in the United States. A comparison between 1861 and 1871 shows a fearful increase in ten years, yet the difference between 1871 and 1880 shows a still larger increase in nine years. The revenue statistics unmistakably show that the consumption of opium is rapidly increasing, and that, too, at a rate far in excess of the increase of population. In 1880 this country received 97,000 pounds of opium from China, 326,975 from England, and 92,633 from Turkey in Asia. The crude opium, after reaching this country, undergoes different processes at the hands of manufacturers, a large portion of it being made into the sulphate of morphia.

In 1876, it was estimated that there were 225,000 opium users in this country, at least two-thirds of them belonging to the better classes of society. To-day it is estimated that there are not less than one and one-half millions.

One and one-half millions men and women in America slaves of a "drug!" The thought of slavery is, in itself, abhorent; but when we remember that this is a slavery the most damnable on earth; a bondage to a soulless, merciless tyrant; a captivity whose daylight is Despair and whose Hope is Death, the impressive fact fills our minds with pity and sympathy!

It will thus be seen that on an average three in every hundred are a slave to the drug in some form. The saddest feature of this is, that the majority of the victims are women. Not poor, degraded, outcast women, although this class helps to swell the list, but those occupying high positions in the world. Brilliant society ladies, zealous workers in good causes, literary toilers, ambitious women, have fallen beneath the witching power of morphia. The simple fact that women form by far the larger proportion of those using the "drug" is one that should excite universal pity, the more so as they are not generally responsible for contracting the habit, as will hereafter be shown.

Some localities have a greater proportion than others, the South

having more victims than the North, and the city more than the country. Texas is said to have more opium users in proportion to its population than any State in the Union, and I believe the claim to be well founded. The effects of the war upon the South were very marked in this matter, as since that time the habit has largely increased in the Southern States. In Albany, New York, there is annually consumed 3,500 pounds of opium, 5,500 ounces of morphia, and about 500,000 pills of morphia. In Chicago, Ill., there are about 25,000 persons addicted to the habit, and the leading druggists, according to a recent statement, say that their principal customers are ladies. In St. Louis, Mo., it is estimated there are not less than 20,000, while many Southern cities show, in proportion to population, even higher figures than these. I know small towns where the average is five in every hundred, and the habit is constantly increasing.

The amount annually paid out for the "drug" by these victims is about $15,000,000; an immense sum, which is deflected from the proper channels of industry and commerce, and devoted to a vice which is destructive of body and soul, and detrimental to the best interests of society.

Three grains of morphine will, as a general rule, cause death. This fact is not generally known to those unacquainted with the properties of morphine, but it ought to be well understood by everybody. Our high schools ought to teach this fact, and also the greater truth, that when a man can so accustom his system to the use of a poison in doses more than sufficient to cause death in ordinary cases, he subjects his system to abnormal effects, which must have a disastrous and in time a deadly influence upon the mind and the body.

The records show us that it is comparatively an easy matter to learn the use of morphine in excessive quantities, and when the reader bears in mind that only three grains is necessary to terminate life, he can appreciate the significance of the following illustrations:

A lady in central Illinois took 60 grains of morphine every 24 hours; another took a gallon of laudanum every 22 days. A physician in Texas took 60 grains of morphine every 24 hours; a lawyer in the northern part of Illinois took 40 grains; a farmer in Missouri took 40 grains; a physician in St. Louis took 25 grains hypodermically (equal to 50 grains by the mouth); a physician in New York took 72 grains every day, enough to kill 24 ordinary men. These

cases can be multiplied ad infinitum, suffice it to say that the unfortunate beginner rapidly increases his dose from ½ or ¼ of a grain until he reaches a quantity which seems almost incredible. A list of 150 cases shows an average of 15 grains per day, the quantities ranging from 1 grain to 40 grains, and in my opinion this average will be found generally correct. It is difficult to ascertain exact figures in relation to this part of the subject, as the opium user invariably understates the extent of his habituation. It is only after he has been restored to a normal condition that he will admit the truth. The figures I have given are taken from my own records, and are as accurate as they can possibly be made. They should be sufficient to arouse the careless and indifferent to examine this important matter for themselves, and carefully weigh the statements made in the succeeding chapters. The different phases of the opium and morphine habit, as therein presented, form a chain of FACTS, an array of truths which, though startling, may prove of countless value to the friends of our common humanity.

CHAPTER VI.

PATHOLOGICAL CONDITIONS — NERVOUS DISEASES AND THEIR ORIGIN.

The human body is marvelously and wondrously made; so delicate and accurate in its varied mechanism that a slight injury to one part will often affect the workings of the whole machinery, and cause a difficulty which may suspend the action of important functions. In some cases, through a complication of causes, it may stop the wheels of life, and death ensues. In a system, every part of which is so harmoniously organized, any injury to a part of the structural formation must have its effect upon the whole organism to a greater or less extent, the different parts being so intimately connected with each other. The introduction of anything deleterious or poisonous into the system is at once repelled by nature. The blood, the liver, the kidneys, the stomach, the secretories, all unite in protesting against the intrusion, seeking to expel the

intruder. A general revulsion ensues, nor does it cease until the poison has been thrown out and entirely eliminated.

True as this is, it is also certain that poisonous substances can be taken into the system in small quantities, and assimilated, and by degrees increased, so that eventually systemic changes are made, and the body becomes accustomed to the abnormal condition, and finally accepts it as its NORMAL condition. This has been repeatedly evidenced in the formation of diseases arising out of the excessive use of narcotics and stimulants. There is now a class of diseases which, having a neurotic origin, are developed by stimulants and narcotics until a new complication arises which gives them a much more important and dangerous character. It is not my purpose to speak of the different branches of this class in detail, including as it does, dipsomania, inebriety, opiumania, morphism, etc., but only to state the general facts and leave them for the consideration of the thoughtful reader.

There is a striking contrast, mental as well as physical, between the people of this century and the preceding one. It is traceable to direct causes, and is not so much a growth of civilization as it is a change of the conditions of life. It is expected that a people, a nation, will undergo changes in a century; these will occur in the outward appearance, in the expressions of language, in the processes of thought and in the manifestations of feelings. But they are the natural result of a people's growth in civilization; they are consequent upon increased knowledge, upon the diffusion of education, the progress of scientific research, the development of art, the cultivation of literature, and other ennobling pursuits. This has been illustrated throughout all history. Look at one period; examine its laws, its poetry, its literature, its political economy, its industries, its portraits of the people then living, its architecture, etc. Compare that period with one a hundred years later and how different! The laws are more humane, the poetry is purer, the literature is more classical, the statesman has a broader view and more comprehensive grasp of political economy, the industries are reaching out into new fields and filling new marts with their products, the people have keener, brighter faces and a more clearly defined contour, while the houses are larger, more comfortably built and better arranged for health. It is so all through the long catalogue; you find change stamped upon everything, but it is simply the change of growth: it is the process of growing older and profiting by the

information brought with the years: it is the development of the butterfly from the chrysalis, the growth of the boy into the manhood of strength and power.

But during the last century a change has come over our people which is different from that of growth. There has been a remarkable, almost phenomenal, spirit of enterprise abroad in the earth, and it has swept the nations forward as though on the crest of a mighty wave. Wonderful strides have been made in every department. Invention has sought out strange and unsuspected combinations; valuable discoveries of scientific and general worth have been made: the arts and sciences have trodden unknown fields: commerce has thrown her mighty forces across continents and oceans, floating her flag in silent seas, and across the pathless desert, heralding the advent of civilization and progress. The movement of the world is onward, and to-day it is carrying forward its gigantic enterprises at a speed undreamed of by those who lived even fifty years ago. A growth so marvelous, and yet so rapid, has imposed mental burdens upon the people which the physical system could not carry without foreign aid. The modern method of cooking and eating is enough to impair the digestive powers and injure the body: while the modern method of living is, and must be, productive of serious injury to the physical system. It is noticeable that the ages do not bring us any higher development of the physical man: but each succeeding age shows no positive degeneracy, however. The body not being perfectly fitted for its work, it follows that an increase in the mental burdens must be fraught with disastrous consequences. And the spirit of the age—that restless, feverish, speculative, exciting spirit of enterprise—forces men to accept and shoulder responsibilities and mental tasks far in excess of either their physical or mental powers. Then there comes the over-exertion, the mental strain, the overtaxing of the system, until it breaks down under the accumulated and overpowering weight.

This increased mental activity has had the effect of enlarging the brain, much the same as the arm of the blacksmith becomes enlarged and developed on account of his constant use of that member. But with the enlargement of the brain we have a finer and more delicate structure, and hence it is not so well adapted to a constant mental strain. In other words, it is more easily disturbed in its functions, and consequently leads to complications in those organic forces connected with it.

Hence we have what are now known as Nervous Diseases,—a class that was unknown a hundred years ago, and which is, peculiarly, a product of our progressive civilization. As a people, Americans are more subject to nervous disorders than any other nation, because the waste of nerve tissue and depletion of nerve force is greater on account of their methods of life and business.

It would almost seem from these statements as though men alone were the sufferers. I have referred chiefly to the exhaustiveness of professional and mercantile life at the present time. But while these classes furnish a large army of victims, it must be remembered that women are liberally represented. They are specially subject to troubles having their origin in the nerve centres, and which assume many different forms. It is not difficult to find the cause of all this: a mere glance at the ordinary life of a woman will show us the secret. The present system of education must be held responsible in a great measure, as its tendency is to increase the activity and susceptibility of the nervous system by diminishing the nutrition of the brain and thus promote organic disease. Among young girls we find headaches, somnambulism, sleeplessness, hydrocephalus, night terrors, epilepsy and kindred troubles, which undoubtedly arise from an over-stimulation of the nerve centres, brought on by the pressure of the present educational system. It has been frequently said that our schools are responsible for the larger proportion of nervous diseases, and there is no doubt that the foundation of a life of misery is often laid during the educational period of life.

The domestic cares and demands of society are another fruitful cause of nervous diseases among women, especially when they do not take sufficient care of themselves, as is generally the case. The clothing is often wholly inadequate to protect them from the weather, and is seldom in consonance with the rational laws of health. There is a tendency to daintiness rather than wholesomeness of food: the emotional and sentimental passions are constantly stimulated, the nerves are sometimes put to a severe tension, while at others extreme lassitude prevails. Such flagrant violations of natural laws are necessarily productive of disease.

Quite recently the term Neurasthenia, or Nerve Exhaustion, has been applied to a large class of diseases, and it is now well known that neurasthenic tendencies prevail among us to an alarming extent. It has several clinical varieties, but the same general

symptoms prevail in all cases. It is manifested in many functional forms. These may be divided into two classes, the mental and physical. The mental faculties become confused, and it is difficult to think consecutively and clearly, while the memory loses its grasp of previous events and fails to perform its duties satisfactorily. In this condition sleep is generally out of the question, and insomnia aggravates the nervous condition of the mental forces. The mind is quite active, but is unable to bear any burden, and incapable of any labor except that of the most ordinary kind. It not unfrequently happens that the patient is tormented with fears lest he should lose his reasoning powers entirely.

The physical symptoms are varied. The appetite appears to be capricious; the patient sometimes eating to excess, but oftener having no appetite at all. Foods of all kinds will become obnoxious, and there is sometimes nausea, vomiting, and consequently, emaciation. Depression of the spirits is a very common and general symptom, accompanied with great lassitude and nervous prostration.

All these symptoms, especially the mental one, are not usually present in an equal degree, but may increase, diminish, or at times disappear, proportionately to the leading symptoms of the disease.

In its early stages the sufferer is very apt to regard it as only a temporary debility arising from a disordered stomach, the state of the weather, or some similar cause. He seeks a remedy and, unfortunately, he often takes something which aggravates the disease. The sale of neurotic remedies is rapidly increasing, and this in itself is an important fact. The sufferer seeks stimulation, he wants to be "braced up," as he expresses it, and he finds in alcoholic liquors a powerful stimulant; or he desires exhilaration of the mental and restfulness of the nerve forces, and he resorts to opium or morphine. In order to build up his system he takes a stimulant or a narcotic. The result is that after the first effects wear off he is left in a worse state of depression and languor than at first, and the remedy has to be taken again. Time only increases the quantity used, until at length he becomes a drunkard or a confirmed opium user. If the skeletons could be dragged out of millions of closets to-day they would be found labelled "Alcohol" or "Morphine."

The addition of a new factor complicates the disease, or rather creates a new and more dangerous one, and thus we have dipsomania, opiumania and morphiamania. As stated in a previous chapter, the victims of morphine have steadily increased in number until

now they aggregate, in the United States alone, millions of souls! It is of this class that I wish particularly to speak, and show the special effects of morphine upon the human system.

I speak specifically of Neurasthenia, or Nerve Exhaustion, in another chapter.

CHAPTER VII.

PATHOLOGICAL CONDITIONS — PHYSIOLOGICAL EFFECTS.

Opium, in its various forms, is the most seductive agent known to the materia medica, and as such it holds a distinctive position of its own. It occupies a place which cannot be so well filled by any other drug, and produces effects unlike those produced by any other agent. It is this seductive and insidious feature which has enabled it to assume a position of masterful authority where it was first introduced as an obedient servant. Its first mission is to allay pain, and this it does so readily that the patient, like the Arab of the desert, regards it as "God's best gift to man." The "drug," however, quietly, yet surely, works its sinuous way until it completely captures the citadels of both body and mind.

Opium produces different effects according to the temperament, the condition and the education of the user. Its first action is to stimulate the physical powers and intensify the mental forces. It lifts the patient out of himself; he rises superior to all petty annoyances and difficulties, and feels capable of great labor and endurance. Some are lulled to sleep by its soothing influence, and easily fall into a dreamy semi-consciousness of unalloyed pleasure. Others again find their mental faculties heightened and quickened to such an extent that they are able to perform literary work with marvelous facility; and when they sleep, the active mind weaves around them magnificent visions of unheard of splendor beyond the ordinary conception of the human intellect.

These peculiar characteristics of opium and morphine have been the means of ensnaring tens of thousands into their use. They are not only subtle, but also potent. Each day the victim is brought into a closer relationship with the "drug:" each day it makes new

conquests, and although Nature resists it at every step, yet it makes sure and certain headway. It has wonderful cumulative power: every inch of ground gained is occupied, fortified and garrisoned, and the work of conquest pushed on still further. The system may hold out for a long time, but the final result is uniformly the same: the tired organs succumb to the ceaseless attacks of the "drug," at last, and with a peculiar facility they adapt themselves to the new condition of things. The drug now assumes a different character: it is not taken for the purpose of exhilaration and mental activity, nor yet to relieve the pains of disease. The system simply demands SO MUCH opium or morphine each day, because it will assuage the terrible pain and destroying agony PRODUCED BY ITSELF, and in which the victim cannot live. The "drug" has now lost its former office as an angel of mercy, and has become the black avenger of a wasted life.

CHAPTER VIII.

PATHOLOGICAL CONDITIONS — PHYSICAL AND MENTAL PATHOLOGY.

Although opium or morphine using is usually termed a "habit," it is, properly speaking, a disease, and, as such, is susceptible of pathological demonstration. As this book is intended for the general reader, as well as the educated physician and scientist, I shall not here attempt a learned disquisition on this important branch of the subject, but shall speak briefly and plainly, so that it will be readily understood. Were I to do otherwise I should defeat one of the principal objects of this work, viz: to bring before the people a clear, comprehensive and accurate account of one of the greatest evils of the present day.

The nervous system is very complex in its character, extending to every part of the human body. It is divided and sub-divided into many distinct classes, yet each having a relationship to the other. The central nervous system consists of (1) the brain and spinal cord: and (2) of nerves that begin in various parts of the

body and end in the brain or spinal cord, called afferent or centripetal nerves, and of nerves which begin in the brain or spinal cord and end in different parts of the body, called efferent or centrifugal nerves. The afferent nerves, as the name implies, carry sensation TO the brain, while the efferent nerves carry motor force FROM the brain to the muscles. They are sometimes so closely interwoven as to form a complete network, and are termed MIXED NERVES, yet each separate nerve fibre has a direct line of communication of its own, and is encased in a sheath or membrane which acts in the same manner as the covering of a telegraph wire which prevents the electric current from being transmitted to any other medium. Nerve fibres are simply CONDUCTORS of sensation, as the afferent nerves: or, MOTOR IMPULSES, as the efferent nerves. The mind decides that the right hand shall strike a blow. The brain transmits the impulse or motor force to the muscles of the arm, which contract, and the blow is struck. Here we have a simple illustration of the action of the efferent nerves.

Sensation may be classed as a force. Those feelings or impressions which are conducted by the afferent nerves are in the nature of a force. Commencing at a given part of the body it travels with an unknown and inconceivable rapidity to the brain, and is then PERCEIVED by the mind. The nerve fibre and the brain are both unconscious of their conductivity: it is the mind alone which takes actual cognizance of the impression or sensation which is conducted by the afferent nerves. The sensation of pain is an illustration of this. Pain is a force. A force, in this sense, is a motion of the molecules composing the nerve tissue. It is this rapid molecular motion which is the vehicle or carrier of sensation to any given point. So, if the finger is touched with the point of a needle, the nerve fibre receives a slight sensation, which is instantaneously conveyed to the brain, and the mind is conscious that the finger has touched a sharp point. But if the point of the needle is pressed into the finger, the nerve force is materially increased; it rolls in on the brain with tremendous energy, and the mind becomes conscious of the distinct sensation of pain. The mind conveys the impression to the motor region of the cerebro-spinal centre, the force wave rolls along the efferent or motor nerves to the hand, and it is instantly jerked away from the cause of pain. All this happens so quickly that it is impossible to measure the time. It is an instance of the complete action of the nervous forces. There is sensation,

mental consciousness, pain and mobility, exercising the functions of both the afferent and efferent nerves which comprise the central nervous system.

EFFECT OF OPIUM OR MORPHINE ON THE SYSTEM.

We will now consider the effect produced by opium or morphine on the nerves and their functions. As pain is an increased motion of the molecules forming the nerve tissue, it is evident that the only way in which morphine can allay pain is to diminish or stop the motion of the molecules in cells. It can ease pain in no other way. As the nerves of sensation convey their impressions by molecular motion, and as the tendency of morphine is to arrest this functional activity of the molecules, it is a logical conclusion that the physiological action of opium is to diminish the natural forces of the nervous system. This is its primary action. It arrests the legitimate processes of nature and prevents the nerve fibres from fulfilling their accustomed duties. Morphine does even more than this. When the "drug" has been constantly used for a long time it produces an isomeric change in the nerve fibre. This may result from the continued and excessive use of various drugs, as bromine, chloral, tobacco, alcohol, ether, opium and morphine. It is a distinct chemical change in the structure and action of the nerves, and is as positive and well defined as that produced in albumen in coagulation by heat. After this change has been produced, the nervous system requires the new food in order to perform its work. In its natural condition, its structure and functions were an equivalent of the food required by it. In its new state of isomerism, the structure and functions must be the equivalent of the natural food PLUS the "drug" which caused the change. Studied objectively, then, morphism is a condition of isomeric change produced in the nervous system by opium or morphine, and which necessitates the continued use of the "drug" in order to enable its functions to continue. Every nerve fibre of the opium user's body cries for the "drug," and cannot rest without it. It is an absolute necessity; without it life becomes a hell of torment, and death a vision of hope.

It will be seen that I interpret the physiology of the nervous system and the pathology of the opium habit in terms of matter and motion. They are both purely physical processes. The orbit of a moving molecule is unknown, whether it be that of the light ether

or the medullary protoplasmic matter of a nerve. It is not unreasonable to suppose that the molecules of opium may hold a relation as close to those of the nerve in this pathology as are the molecules of hydrogen and oxygen in water. Be this as it may, there is a physical union between them, and a modification of movement of the molecules of the nerve that is the basis of the opium habit. The victim's nervous system has an added factor in its structure as well as function, and the victim is a man or woman PLUS opium or morphine. This being the foundation of the opium habit, it will readily be seen that the will has very little influence over it. The will is as much under the influence as is any other function of the nervous system, and, far from having any power over the habit, it is largely dominated by it. It is the general testimony of confirmed opium users that the will power is lost; they are mere machines, carrying out the behests of an imperious master, and their own volition is no longer a factor in the case.

CHAPTER IX.

PATHOLOGICAL CONDITIONS — THE SEQUENT PATHOLOGY.

The condition above referred to is undoubtedly one of disease. There is life in the body, both physical and mental, but it is that state which is expressed by the term MORPHISM, and not the healthy, natural life which is exhibited without opium. Morphism is that condition which results from the process of isomeric change, in which the functions of the nerves, the liver, spleen, kidneys, stomach, and other organs, are robbed of their natural powers, their energies are curtailed, and the entire system is subject to the palsying influences of a destroying "drug."

Sometimes morphine distributes itself evenly throughout the system, and the result is a somnolent consciousness, a dreamy inactivity, in which the mind takes no active part, but is entirely controlled by the "drug." In others it seems to awaken certain portions of the brain to excessive action, and then we have strange and

marvelous flights of rhetorical fancy, weird dreams, grandiloquent expressions, and unheard-of visions. The action of opium is the same in all cases as far as it relates to the nervous system; its special effects differ with individuals. In every case the long-continued use of the drug is followed by mental disease. This follows as a natural sequence. The nerves of sensation being diseased, the brain, which is their terminal point, must also be diseased, and hence the mind is unsound. One of the well-known causes of insanity is the isomeric change which is often produced in the brain by the excessive use of narcotics. This condition is known as opiumania, and when the victim reaches that stage he may be said to be completely given over to the power of a barbarous fiend. To go without the "drug," is to set every nerve-fibre, every muscle, nay, every particle of his body, frantically shouting for morphine; in his convulsions, he is thrown to the floor as though by a superhuman agency; he foams at the mouth, his body and face are horribly contorted, and he writhes in dreadful agony. Of such a wretched being it may fitly be said, "He hath a devil."

One of the earlier symptoms of this horrible consummation is the perversion of the mind. Thought becomes a fictitious relation between realities, the power of creating or originating grand or useful ideas is largely diminished, and the mind runs in narrow grooves. The emotions are besotted and the natural affections dulled; he becomes fanciful, discontented, morose and irritable; he is troubled with vertigo, headache, sleeplessness, loss of memory, energy, and will power. He loses his regard for truth, especially in reference to his habit, and his moral perceptions undergo a demoralizing change. These are the earlier results of the chemical action of the "drug" on the nervous system, and are a strong indication of the awful future which awaits him who continues its use.

Although I have dwelt principally upon the action of morphine upon the nervous system, it should be borne in mind that its power is extended to ALL the organs of the human body. This is not accomplished in a day or a month; it is a gradual growth, as certain as it is gradual. Opium never loses ground, never gives up a point gained, never stops in its work, never calls a truce; but is ever and always, day and night, enforcing its grim commands, and pushing its victories from stronghold to stronghold. Unless stopped by some superior power, it never halts short of a subjugation of every function of the body and mind. This has been amply demonstrated by

post mortem examinations, which have shown congestion of the brain; an accumulation of fluid in the ventricles and arachnoid space: catarrhal inflammation of the stomach and intestines; congestion of the liver: oedma of the lungs and cellular tissues; distension of the bladder, owing to the long paralysis of that organ, and the presence of opium in the urine. A disease so subtle, yet so pervasive, might well baffle the skill of the medical profession in the years gone by: but we may rejoice that, at last, by the persistent efforts of science, its pathology stands revealed in all its ghastliness; and the means of its complete eradication and cure have been made known to the world.

CHAPTER X.

METHODS OF TREATMENT — THE PLAN OF "SELF-CURE."

Is there no balm in Gilead? — Bible.

It is only within the last fifteen years that the subject of the opium and morphine habit and its treatment, has been brought prominently before the world. I think I can truthfully say that it is only within the same period that the medical profession have bestowed upon it any large degree of thought and attention. During the term mentioned, the habit, and various methods of treating it, have been brought into more and more prominence. Members of the profession have advocated alleged physiological antipathics in the medical journals. "Antidotes," "Remedies," and "Cures" have been "invented," advertised and pushed by non-professionals until they are as numerous as the harvest which sprang from the tilth of Cadmus and his broadcasting of dragon's teeth. The business of "curing" the opium and morphine habit has become a new hydra. As one "discovery" fails and ceases, another, like a new head, takes its place, with lips as thirsty and jaws as strong, to drain the very life-blood of its victims. Many thousands of opium users have found that this monstrous, many-headed leech is only less exhausting and fatal than the opium disease itself. It is my purpose to describe and discuss, with all possible accuracy and

fairness, the various methods of treating the opium disease. And at the outset I will speak of that one which is still believed by the great majority of physicians to be the only means of recovery for their patients of this class, viz: that of overcoming the habit by "gradual reduction" of the daily doses of the "drug." As this method is so frequently tried by sufferers without reference to medical advice, it has been called that of "self-cure."

The first thought of the opium or morphine user, whose opiate-life has reached a crisis, is to cure himself, without seeking the assistance of medicine. He usually does not ask the aid or counsel of a physician, for the instinct of concealment continues even to the latest stages of his habit, and he shrinks from revealing, even to the doctor whom he trusts, the secret which he has so long endeavored to guard. But even if he should tell his doctor the story of his misfortune, he would, in the vast majority of cases, simply be told that he must gradually reduce his daily "quantum" of the "drug," and thus in time learn to do without it. If he turns to the one enduring work which the opium habit has produced, the "Confessions of an English Opium Eater," he will find that its author based all his hopes of recovery from the abyss into which he had fallen, and whose dark depths were stirred by the sound of his "*Suspiria de Profundis*," upon the method of self-cure by "gradual reduction." And, unless he read the words of the famous essayist more carefully than many have done, he may fail to notice the fact, which is half hidden and half revealed, that DeQuincey never found the deliverance for which he strove. The last words of his last utterance on the subject end in an awful plagal cadence, of hopeless despair.

After stating that twice he had, for a time, entirely abandoned the use of opium and again resumed its use, he thus concludes:

"During this third prostration before the dark idol, and after some years, new phenomena began slowly to arise. For a time, these were neglected as accidents, or palliated by such remedies as I knew of. But when I could no longer conceal from myself that these dreadful symptoms were moving forward forever, by a pace steadily, solemnly, and equably increasing, I endeavored, with some feeling of panic, for a third time to retrace my steps. But I had not reversed my motions for many weeks before I became profoundly aware that this was impossible. Or, in the imagery of my dreams, which translated everything into their own language, I saw, through

vast avenues of gloom, those towering gates of ingress, which hitherto had always seemed to stand open, now at last barred against my retreat and hung with funeral crape.

"The sentiment which attends the sudden revelation that ALL IS LOST! silently is gathered up into the heart; it is too deep for gestures or for words; and no part of it passes to the outside. Were the ruin conditional, or were it in any point doubtful, it would be natural to utter ejaculations, and to seek sympathy. But where the ruin is understood to be absolute, where sympathy can not be consolation, and council can not be hope, this is otherwise. The voice perishes; the gestures are frozen; and the spirit of man flies back upon its own center. I, at least, upon seeing those awful gates closed and hung with draperies of woe, as for a death already past, spoke not, nor started, nor groaned. One profound sigh ascended from my heart, and I was silent for days."

Ignorant of this tremendous failure, or not appreciating its significance, the sufferer of to-day resolves to pursue the same process of self-deliverance. He remembers that it was by means of doses gradually increased that he came to be a confirmed opium user, and he argues with himself that, as he entered the regions of horror step by step, down a descending path, so he may retrace the long and steep incline, and, finding, at its top, the "gates of ingress" still open, pass out into a free and happy life!

Easy is it to glide downward into the awful opium gulf, but to return and escape,—how hard! The recorded experiences of opium and morphine users, who have attempted to cure themselves by gradual reductions of the daily dose of their opiate, is like a horrible, infernal chorus of shrieks and screams. The language has been ransacked by these sufferers for terms intense enough to set forth even a little of their misery.

Let me endeavor to place before the reader the experiences of a typical case of attempted self-cure. Every incident and detail of suffering, and of lamentable and disastrous failure, can be substantiated by scores of published experiences, and by hundreds of instances described in my own correspondence. Let the individual be of middle age, and, originally, of more than ordinary strength of constitution, and of a hopeful temperament. His powers have not been greatly wasted, as yet, and he has, by nature, a strong mind and a determined will. He has, for some years, been taking, let us suppose, an average quantity of 14 grains of morphine in each 24

hours. He has, hitherto, made only feeble and abortive attempts to cease using the "drug," but now, alarmed by a failing stomach, or shocked by a vision of a life ruined, he summons all his strength and condenses, all his energies of mind and body into a resolution to break the withes which are binding all his powers. He withdraws himself from his accustomed duties and cares, so that he may be burdened by no unnecessary weight in the contest, and begins to carry out his determination to reduce, gradually, his daily "ration" of the poison until the amount taken shall become so insignificant that he can entirely abandon it.

He may, possibly, make a rapid reduction during the first three or four days,—perhaps come down to one-half his habitual quantity in that time. Many a victim of the habit, beginning such a struggle, has felt a short and utterly deceptive joy at the idea of a speedy deliverance from his bondage, because he has, in so short a time, reduced his daily doses of the "drug" one-half, without experiencing any feelings worse than general uneasiness and discomfort. He does not know that the perverted machinery of his body has been storing up morphine in all the tissues, and that it is this hoarded poison which makes the first stage of his trial so easy, by supplying the stimulus which the system has come to require.

But the third or fourth day of such continued reduction, this store of isomerized morphine begins to fail, and, although it might require weeks to entirely exhaust it, the help which it gives becomes less and less. From this time, be his daily reductions ever so minute, the sufferer rapidly passes into the seething crater of the opium agony. He experiences an intense irritability, both mental and physical: cold chills pierce to his very marrow, to be suddenly succeeded by hot flashes and out-bursts of perspiration, which make him drip at every pore. Pains which pierce and sting like poisoned spears are felt here and there all over the body. In the stomach there is a constant, terrible sensation, as if a pack of sharp-toothed, hungry wolves were gnawing and tearing its coats. The mind becomes affected. The power of attention and continuous thought is lost: reading becomes impossible, not merely on account of ceaseless restlessness and tormenting pains, but because the mental faculties are incapable of concentration, and it is impossible to fix the attention upon consecutive sentences. All mental activity is paralyzed. Consciousness remains, but it is a consciousness of unceasing pain. There is no longer any restful sleep, but

only half slumber, and this is full of conscious uneasiness, or is tormented with delirious dreams.

And yet, this is but the threshold of the torture chamber. As the days pass, and, with stubborn endurance, the reductions are still made until the daily dose is but a grain, or even less, the patient experiences horrors which no words can portray! For a brief period after taking his comparatively minute dose of the "drug" he may experience some mitigation of his sufferings, but the relief is only partial and exceedingly brief. Not for an instant does his torment cease, and day and night not a concious moment is free from pains, like those which, in darker ages than these, wrenched shrieks and awful secrets from victims tortured on the rack. If the eyelids close, it is not in slumber,—the "drug" which once gave such sweet and irresistible invitation to repose, has perfected its treachery—it has "murdered sleep." Instances are not wanting where the victims of the morphine disease, endeavoring to cure themselves, have gone absolutely without sleep for one or two weeks. The sleepless days and nights appear to lengthen, until each day, each hour seems endless. One who has described his own experience of self-cure, writes:

"It may aid the reader to form some adequate notion of the dreary length to which these nights drew themselves along, to mention that on one occasion I resolved neither to look at the clock nor open my eyes for the next two hours. It then wanted ten minutes to one. * * * * For what seemed thousands upon thousands of times, I listened to the clock's steady ticking. I heard it repeat, with murderous iteration, 'Ret-ri-bu-tion,' varied occasionally, under some new access of pain, with other utterances. * * * * With these allotted tasks accomplished, and with the suspicion that the allotted hours must have long expired, I would yet remind myself that I was in a condition to exaggerate the lapse of time; and then, to give myself every assurance of fidelity to my purpose, I would start off on a new term of endurance. I seemed to myself to have borne the penance for hours, to have made myself a shining example of what a resolute will can do under circumstances the most inauspicious. At length, when certain that the time must have much more than expired, and with no little elation over the happy result of the experiment, I looked up at the clock and found it to have been just three minutes past one."

And every second of those interminable minutes is full of

indescribable pain. The feet and lower limbs seem filled — not with blood, but with fire. The nerves, so long held in unnatural quiet, awake and begin, at once to pay, with interest, for every moment of enforced, abnormal torpor with intensest torture in every atom of their fibre. A fierce, insatiable restlessness pervades every particle of the body — constant motion through each day and night is a necessity, but in no wise a relief.

One who was endeavoring to cure himself by reducing his *quantum* of crude opium at the rate of one grain each twenty-four hours, writes: "From seventeen grains downward my torture (for by that word alone can I characterize the pangs I endured) commenced. I could not rest, either lying, sitting, or standing. I was compelled to change my position every moment, and the only thing that relieved me was walking about the country. My sight became weak and dim; the gnawing at my stomach was perpetual. * * * * A dull, constant pain took possession of the calves of my legs, and there was a continual jerking motion of the nerves, from head to foot. My head ached; my intellect was terribly weakened and confused, and I could not think, talk, read, nor write. * * * * I became unable to walk, and used to lie on the floor and roll about in agony for hours together."

But it is unnecessary to dwell upon the physical agonies of those who try to retrace their steps along the path of the opium habit. The way is paved with red-hot coals and encompassed with burning flames. In addition to the pangs of body there is a distress of mind which broods over all like a dense cloud of despair. Whether the victim was sinful, weak, or only deceived, makes no difference — his punishment is superlative, surpassing all other pains. In the emphatic language of Fitz Hugh Ludlow: "The grasp with which liquor holds a man when it turns on him, even after he has abused it for a life-time, compared with the ascendency possessed by opium over the unfortunate habituated to it but for a single year, is as the clutch of an angry woman to the embrace of Victor Hugo's *Pieuvre*. A patient whom, after habitual use of opium for ten years, I met when he had spent eight years more in reducing his daily dose to half a grain of morphia, with a view to its eventual complete abandonment, once spoke to me in these words: 'God seems to help a man in getting out of every difficulty but opium. There you have to claw your way out, over red-hot coals, on your hands and knees, and drag yourself, by main strength, through the burning dungeon

bars.'" It is well known that inebriates taken hold of by religious excitement, sometimes, for a while, and perhaps permanently, cease wholly the use of alcohol, and lose, at once, all desire for it. But who ever heard of a confirmed opium user who had experienced such a cure?

The saddest fact in connection with this method of cure by "gradual reduction" is that after enduring such torment of fire, the few who succeed in finally abandoning the opiate, are, by no means, CURED. The great majority of those who try this terrible backward path, soon turn, affrighted, from its horrors and go forward toward the ruin that awaits them. But the very few who, by reason of extraordinary strength of constitution and will, go through the ordeal and emerge with life and reason, are but the wrecks of what they once were. As they lay like souls in the burning flames of ancient superstition, waiting for the period of their torment to end, they hoped that when, at last, the brazen gate opened and they went out free, they would come into the old, bright world which existed for them before they passed into the eclipse of the drug. They hoped to be strong and full of energy once more.

But these hopes are not fulfilled. In some cases, in which a very moderate amount of the "drug" has been used each day, and that only for a short time (as three or four grains daily for a few months), and in which the physical nature possesses exceptional strength and endurance, the opium user, cured by "gradual reduction" alone may become reasonably healthy in body and mind. But cases of this kind are so rare that they do not modify the general fact, that the exceedingly small percentage of those who succeed in this method of self-cure are so weakened in body and mind by the "drug," and their struggle to cease its use, that life is almost useless to them. Their condition is vividly described in the narrative of his experience by a gentleman who, in about forty days, reduced his *quantum* from eighty grains of gum opium to nothing. He says: "During the time I was leaving off opium I had labored under the impression that the habit once mastered, a speedy restoration to health would follow. I was by no means prepared, therefore, for the almost inappreciable gain in the weeks which succeeded. * * * So exceedingly slow has been the process toward the restoration of a natural condition of the system, that writing now, at the expiration of more than a year since opium was finally abandoned, it seems to me very uncertain when, if ever, this result will be reached.

Between four and five months elapsed before I was at all capable of commanding my attention or controlling the nervous impatience of mind and body. * * * The business I had undertaken required a clear head, and average health, and I had neither. The sleep was short and imperfect, rarely exceeding two or three hours. The chest was in constant heat and very sore, while the previous bilious difficulties seemed in no way overcome. The mouth was parched, the tongue swollen, and a low fever seemed to have taken entire possession of the system, with special and peculiar exasperations in the muscles of the arms and legs. * * * I would sit for hours looking listlessly upon a sheet of paper, helpless of originating an idea upon the commonest of subjects, and with a prevailing sensation of owning a large emptiness in the brain, which seemed chiefly filled with a stupid wonder when all this would end.

"More than an entire year has now passed, in which I have done little else than to put the preceding details into shape from brief memoranda made at the time of the experiment. While the physical agony ceased almost immediately after the opium was abandoned, the irritation of the system still continues. * * * Had some virus been transfused into the blood, which carried with it to every nerve of sensation a sense of painful, exasperating unnaturalness, the feeling would not, I imagine, be unlike what I am endeavoring to indicate."

And this was his reward for a battle and a victory compared with which the torments of martyrs were as pleasant dreams! But this is not the end of it. In a postscript to the statement from which the above is quoted, he says:

"At the time of writing the preceding narrative I had supposed that the entire story was told, and that the intelligent reader, should this record ever see the light, would naturally infer, as I myself imagined would be the case, that the unnatural condition of body would soon become changed into a state of average health. In this I was mistaken. So tenacious and obstinate in its hold upon its victim is the opium disease, that even after the lapse of TEN YEARS its poisonous agency is still felt. * * *

"In my case, the most marked among the later consequences of the disease of opium, some of which remain to the present time and seem to be permanently engrafted upon the constitution, have been these:

1. Pressure upon the muscles of the limbs and in the extremi-

ties, sometimes as of electricity apparently accumulated there under a strong mechanical force.

2. A disordered condition of the liver, exhibiting itself in the variety of uncomfortable modes in which that organ, when acting irregularly, is accustomed to assert its grievances.

3. A sensitive condition of the stomach, rejecting many kinds of food which are regarded by medical men as simple and easy of digestion.

4. Acute shooting pains, confined to no one part of the body.

5. An unnatural sensitiveness to cold.

6. Frequent cold perspiration in parts of the body.

7. A tendency to impatience and irritability of temper, with paroxysms of excitement wholly foreign to the natural disposition.

8. Deficiency and irregularity of sleep.

9. Occasional prostration of strength.

10. Inaptitude for steady exertion."

What a dismal outlook this presents to those who are searching for encouragement in curing themselves of the opium or morphine habit by the methods now under consideration! This is not recovery from a disease—it is a permanent diseased condition. Unless the victim of opium can find some stronger and more efficient aid his case is pitiable indeed.

CHAPTER XI.

METHODS OF TREATMENT—CONTINUED.

THE LEVENSTEIN METHOD, AND THAT OF "RAPID REDUCTION."

The first mode of treatment mentioned in the heading of this chapter consists, at least in theory, in placing the patient under the care of a physician, who at once prohibits the further use of the "drug," even in the smallest doses. In the method of "rapid reduction," constantly diminishing doses are administered during the first eight or ten days, at the end of which time the supply ceases. These methods are so nearly alike in their immediate and secondary results, that they may be treated as one.

The patient is to be removed from his usual surroundings and placed under the supervision of a physician specially skilled in the treatment of opiate diseases. He must have attendants, educated to their duties, and in whom the medical director can place the most implicit confidence that they will rigidly follow his instructions, and will not yield in the least to the entreaties of patients, nor be moved by the sight of their sufferings to modify the rules of treatment. The patient is placed in a room, the windows of which are carefully fastened so that he cannot escape, and the walls padded, so that when, in his agony, he dashes himself against them he will receive no injury. The room must contain no furniture with which suicide can be accomplished, no sharp instruments, and no projecting corners from which the patient can suspend himself by the neck. His clothing is to be removed and carefully searched for concealed opiates before it is restored to him. After all these necessary preliminaries, the method of treatment by entire cessation, or by "rapid reduction" of the dose, begins.

I will not attempt the impossible task of picturing the sufferings which patients experience under these methods of treatment. The author, whose name has been given to one of them, Levenstein, in referring to it, says: "Although persons who suffer from morbid craving for morphia show different symptoms, some of them beginning to feel the effects of the poison after using it for several months, while others enjoy comparatively good health for years together, there is no difference between them as regards the consequences upon the partial or entire withdrawal of the narcotic "drug." In this respect they are all equal. None of them have the power of satisfying their passions unpunished.

"Only a few hours have passed since using the last injection of morphia, and already the feeling of comfort brought on by the action of the "drug" is passing off. They are overcome by a feeling of uneasiness and restlessness; the feeling of self-consciousness and self-possession is gone, and is replaced by extreme despondency; a slight cough gradually brings on dyspnœa, which is increased by want of sleep and by hallucinations.

"The vaso-motoric system shows its weakness by abundant perspiration and by the dark color of the face, which replaces the pale condition apparent during the first few days.

"Flow of blood to the head and palpitation of the heart, with a hard pulse, soon show themselves. The latter symptom often

disappears suddenly, and is replaced by a slow, irregular, thread-like pulse, which is the sign of the beginning of a severe collapse.

"The reflex irritability increases, the patients begin to sneeze and to have paroxysms of yawning; they start if any one approaches them; touching their skin causes crampy movements or convulsions; the trembling of the hands, if not already evident, now becomes distinctly perceptible. The power of speech is disordered; lisping and stammering take place. Diplopia, and disorders of the power of accommodation, frequently accompanied by increased secretion of the lachrymal glands, show themselves. The patients are overcome by a feeling of weakness and total want of energy, and are thus compelled to lie in bed.

"Neuralgic affections of various parts of the body, pain in the front and back of the head, cardialgia, abnormal sensations of the legs, associated with salivation, coryza, nausea, vomiting and diarrhœa, tend to bring them into a desperate condition.

"Some persons will bear up with fortitude under all these trials; they will quietly remain in bed, and will endure the unavoidable suffering, hardly uttering a complaint. Of the others, although a great majority of them sleep and doze (?) during this trying time, some can find rest nowhere; they jump out of bed, run about the room in a state of fear, crying and shrieking. Gradually they become calmer, although occasionally their excitement increases. A state of frenzy brought on by hallucinations and illusions of all the sensitive organs, at last causes a morbid condition, to which I have given the name of *delirium tremens*, resulting from morbid craving for morphia, it being similar to that caused by alcohol. Some of the patients, however, will be found walking about in deep despair, hoping to find an opportunity of freeing themselves forever from their wretched condition."

What words are these to be read by an opium sufferer who is crying out for help! What a terrible indictment do they constitute against the method of treatment to which the author of them has contributed his name! What victim of the habit will not shrink from entering upon such a period of torment, and seek relief from any and every nostrum, rather than face such inevitable agonies?

We may be sure, too, that these sufferings are not overstated. In fact, they are under-estimated. I will assert, and can maintain the assertion by the testimony of hundreds treated by me, or who have recorded their experiences in my correspondence, that if any

confirmed opium users who for one year or longer have taken doses equivalent to four or five grains of the sulphate of morphia each twenty-four hours, sleep and doze during treatment by instant disuse or rapid reduction, they are so few in number, and of so peculiar a physical constitution that their cases are wholly and marvelously exceptional. If they exist at all, they are not possessed of the nervous system, and its capacity for both pleasure and pain, of the average American citizen!

The language above cited from Levenstein speaks of some patients as earnestly and persistently seeking for means of self-murder to end their torments. Is it necessary to inform,—not the experienced medical practitioner—but the average general reader,—that the agonies which make men not only long for death, but persistently seek it, will soon produce lesion of the brain, insanity and death?

Only a short time since an account was published of the experiences of a German village physician and preacher, who advertised to receive and cure persons afflicted with the opium or morphine disease. He used the Levenstein method, and so large a proportion of his patients either died or became insane that the civil authorities interfered and compelled him to abandon his specialty, and he was forced to leave the district.

In the case which formed the text of the magazine article by Fitz Hugh Ludlow, before referred to, in which the patient had been taken to a water-cure establishment and at once deprived of the "drug," the sufferer had been without proper sleep for ninety days before the dreadful experiment was abandoned. The writer says:

"I have said that during the first month of trial he had not a moment of even partial unconsciousness. Since that time there has been, perhaps, ten occasions a day when, for a period of one minute in length to five, his poor, pain-wrinkled forehead sank on his crutch, his eyes fell shut, and, to outsiders, he seemed asleep. But that which appeared sleep was internally, to him, only one stupendous succession of horrors, which confusedly succeeded each other for apparent eternities of being, and ended with some nameless catastrophe of woe or wickedness, in a waking more fearful than the state volcanically ruptured by it. During the nights I sat by him, these occasional relaxations, as I learned, reached their maximum length —my familiar presence acting as a sedative—but from each of them

he woke bathed in perspiration from sole to crown; shivering under alternate flushes of cold and fever; mentally confused to a degree which, for half an hour, rendered every object in the room unnatural and terrible to him; with a nervous jerk which threw him quite out of bed, although in his waking state two men were requisit to move him: and with a cry of agony as loud as any under amputation."

In the case of this patient the treatment was abandoned and the use of opium resumed: but the sufferer died in a short time, unable to recover from the shock caused by discontinuing the use of the "drug."

Every physician knows that lesion of the brain may be caused by intense and continued pain, and the tortures which the methods of treatment now under consideration involve, cannot fail to produce insanity in many cases. The details of cases treated by Levenstein himself show that the mode of treatment produces at least temporary aberration of mind. His patients, many of them, saw terrible visions and dreamed dreadful waking dreams, so real that they shrieked for help in agonies of fear.

And it is, in spite of the aid of the various sedatives and nervines, known to the profession that these sufferings occur. As a matter of course, the physician who endeavors to cure by either the method of immediate disuse, or by "rapid reduction," uses all indicated therapeutical and hygienic aids. But all these, as a rule, have no more effect toward abating the tortures of the patient than do scattering drops from a summer cloud in extinguishing a roaring conflagration which is licking up great warehouses beneath.

The Levenstein method is carried out completely in few, if any, cases. Besides endeavoring to sustain the patient with sedatives, nervines and the free use of distilled and fermented liquors, it is frequently found necessary to administer morphia, at least in small doses, to prevent fatal collapse.

The same is true of treatment by "rapid reduction." And some who treat the disease by the latter method have published to the world that they are accustomed to practice deceit upon their patients. They give hypodermic injections of clear water, or a solution of quinine in water, pretending to the sufferer that it is morphine. Thus the patient is "fooled to the top of his bent" by the very one in whom he should be able to have the most perfect confidence. Such methods seem like child's, play rather than practicing medicine, and do no real good. Those who gravely publish to the world that

such fooling is a proper and prominent means to be used in treating opium patients, can have had very little experience, or else very little true success in the specialty.

Nor do the cruel modes of treatment above referred to succeed in really curing those in whom they cause such sufferings. It is true that the patient who survives the ordeal may leave the house of his torment, apparently, or for a time, free from the old morbid craving for the "drug." I will not say that he MAY not live the remainder of his life without resorting again to opiates. Yet in all the published and private records which relate to the opium or morphine habit, I have not yet been able to find one authentic case in which the patient treated by such methods did not resume the habit sooner or later, or else did not remain an invalid and die an untimely death. The simple fact that those who, not only once, but twice, and, in some cases, even three times, "clawed" their way backward over the burning coals and between the red-hot bars, and with the memory of their agonies still distinct, as it must be in their minds, go back again and again to the use of the drug after the lapse of months, and even years, proves that there is no radical and certain cure in any of the methods of treatment so far considered. The cases are exceptional in which they do not leave the victims shattered in health and so melancholy and hopeless that they, in time, weary of the struggle and fall an easy prey to opiates or stimulants. If there is no more certain way of escape: if the opium victim must go through fires of hell to reach, at last, only a dim, infernal border land of weakness and gloom, instead of green earth, blue sky, and strong and joyous life, who can blame him greatly if he prefers to face the final agonies and the death which the "drug" itself will cause. He will suffer torments then, it is true—to die in that way is to die hideously. But the end of it all is an end.

"After life's fitful fever, he sleeps well."

To speak of a patient, after such an ordeal, as "cured," simply because there is no longer any craving for morphia, and the patient is able to live without it, is to misuse language and to deceive those who confide in such assertions. It is

"To keep the word of promise to the ear,
But to break it to the hope."

The victims of the opium disease plead for a remedy or a mode of treatment which shall give them back their strength, their motions, their will, their life again.

> "'T is life whereof their nerves are scant,
> 'T is life, not death, for which they pant:
> More life and fuller, that they want."

CHAPTER XII.

METHODS OF TREATMENT — CONTINUED.

DRUGS USED IN ATTEMPTS TO CURE.

The search for drugs antipathic to opium, and its products has been pursued, with much energy, for the last ten or fifteen years. The need of some preparation which will sustain the patient during his effort to abandon his opiate has been generally recognized by the medical profession, as well as the almost total inefficiency of the tonics, sedatives, anodynes and stimulants ordinarily used in practice. It appears to have been generally taken for granted that if the patient can be tided over the period of struggle and agony, by some mitigation of his torment which will permit him to catch, at intervals, a little restful sleep, and preserve his mind from becoming unbalanced by the fierceness of his pain, he will at length emerge into liberty and health. The sequelæ of the opium habit, in cases in which the habitue has been dismissed from treatment as cured, and who may for a little while feel no morbid craving for the "drug," have been studied comparatively little. The end sought by nearly all who have given attention to the opium or morphine habit seems to have been merely to eradicate the unnatural "craving" for the "drug," while the condition in which the system may be left at the end of the course of treatment has been given much less thought.

It seems to satisfy the ambition of many of those in the medical profession who have had an opportunity of treating the "morphine crave" — and who have access to medical periodicals — when they can publish the history of a cure, giving their course of treatment from

day to day, with a record of the therapeutical action of the medicines administered, and of the pathological conditions and immediate physiological effects. The temporary cessation of morbid desire for the "drug," when the patient is able to be dismissed, is published as a "cure," in forgetfulness of the fact that in all probability the nerves have been so benumbed by the agonies of the final struggle that they are actually for a time incapable of the appetite. To dismiss a patient in such an exhausted condition that he is unable for a while to feel morphine-hunger and denominating it a "cure," is like preventing a fever by inducing a collapse!

But the use of various nervines, tonics, sedatives and stimulants, by the profession, and especially outside of it, to aid the opium patient in passing through the ordeal of fire which it is taken for granted that he must endure if he would be saved, is so extensive that the actual value of these agencies in opium disease should be thoroughly understood.

Prominent among the drugs used at present in endeavors to cure the opium disease, in combination either with morphia alone or with morphia and other drugs, are

NUX VOMICA

and its alkaloid, strychnine. The class of vegetable growths to which this belongs—the bitter *strychnos*—have long been known as containing active poisons. They furnish to the natives of various tropical countries the active agent with which they make their light arrows so venomous that the slightest pricking of a vein by the point surely produces death. The alkaloid, strychnia, is prepared from the seeds of *strychnos nux vomica*. An alcoholic extract of these seeds, which are popularly known as "dog-buttons," is also prepared. Half a grain of sulphate of strychnia, three grains of the alcoholic extract of nux vomica, or thirty grains of the pulverized seed are fatal to human life.

Both the extract of nux vomica and its alkaloid, strychnia, are well known to the medical profession as powerful poisons which must be administered, when indicated, in minute doses and with much caution. They are used as spinal and nerve excitants, in paralysis and hemiplegia, and also as tonics and anti-periodics. I am not aware that any member of the profession has seriously claimed that these agents are antipathic to opium, and probably all of them

will admit that if so potent a nerve-excitant as is supplied by nux vomica is practically powerless to fortify the nerves of the sufferer from the opium disease when deprived of the "drug," then there is nothing which can be depended on to accomplish the desired result in the whole list of remedies in general use by the profession. And I venture to assert that no reputable physician will claim that he has conducted a single case of confirmed opium disease to convalescence and health, by means of nux vomica, either alone or in combination with other remedial agents.

The largest use, and the most injurious one, of the "drug" now under consideration, is made by individuals outside the medical profession. Certain nostrums are largely advertised and sold as "antidotes" and "painless cures" of the opium habit, whose chief active principle, so far as they have any besides the morphine which they contain, is prepared from nux vomica. It is only a physician who makes the treatment of the opium disease a specialty, that can know to what extent the victims of the habit are deceived and robbed by these ignorant and heartless charlatans. There scarcely has been one of my patients who does not tell a pitiful story of hope frustrated and purse depleted through following these false lights. Their representations are so specious, their promises so strong, their "testimonials" so apparently convincing, that confirmed opium users of every grade of intelligence and experience, even to the highest, become tributary to their treasuries. I can recall but few patients, of all who have come under my treatment, who have not taken these so-called "remedies."

The most widely advertised and sold of these nostrums consists of a preparation of nux vomica, which, together with the morphine which the mixture always contains, are dissolved and disguised in glycerine, the preparation being colored with aniline red. The "theory of treatment"—if the term can be used in this connection —is to very gradually reduce the daily amount of the opiate, the nux vomica being supposed to "sustain" the victim or supply sufficient strength so that his system will not feel inconvenience on account of the reduction of his usual *quantum* of morphia. One of the points upon which the individual under "treatment" is anxiously requested to inform the vendor, is whether the mixture "sustains" him. The meaning of this is simply that if the proportion of morphine in the bottle is not large enough, another bottle will be prepared, in which the requisite quantity of the "drug" will be

dissolved. The process of "reduction" is intended to extend over many months, even to a year or longer. One of my patients, a physician of good standing, tells me that he paid to a single concern about three hundred dollars, at the rate of fourteen dollars per month, for a "painless antidote," and did not receive one particle of benefit, but much injury.

The questions which those who order these preparations are required to answer, show that morphia or some other form of opium is a necessary ingredient in the compound. They are particularly requested to state what form of the opiate they are accustomed to use, if hypodermically or by the mouth, and the full amount required to "sustain" them for a specified length of time. The price per bottle of the remedy is in proportion to the amount of the opiate taken; that is, it is graded by the quantity of morphine required to prepare the remedy for each case. With all possible emphasis of exclamation points and capitals, the purchaser is instructed not to take a larger dose of the mixture than that indicated by the vendor, and all other persons are told that for them even to taste the preparation will be highly dangerous!

If these self-styled "doctors," who collect such heavy tribute from the victims of the opium disease, would frankly admit that a quantity of morphine, proportionate to the amount used by the purchaser, is an ingredient of their compounds, they would not, perhaps, be deserving of such entire disapprobation. But they not only fail to do this—they also endeavor, by every form of statement short of direct assertion, to convey the idea that their mixtures contain no form of opium. They assure the world that their "painless cures" contain no OPIUM, intending to be understood that there is, in their compound, no form or product of opium. They explain their positive prohibition of the use, or even tasting of their nostrum by any other person than the one for whom it is specially prepared, by telling what strong medicine it contains, and that it "must be made powerful" to do its work. The simple truth is, that the mixtures contain large quantities of morphine, and if a person not habituated to the "drug" should take even a single moderate dose of the poisonous compound he would die.

I do not assert that these so-called "Antidotes" are without temporary effect, nor even that the "certificates of cure," by means of which the vendors push their wares, are not "genuine certificates." I will not assert it to be impossible that the nux vomica,

alone, or mixed with nerve sedatives and anodynes, might in exceptional cases enable moderate opium users to pass through a process of VERY gradual reduction, without unendurable suffering, down to abandonment of the "drug." But I do KNOW that the number of those who have used these mixtures without benefit is legion, and that they are to be found in almost every town and hamlet throughout the continent.

The extract of nux vomica, embraced in these compounds, may so disguise the usual effects of the slightly reduced daily doses of the opiate mingled with them, that one who imagines himself thoroughly acquainted with the action of opium products upon his own system may believe that it is not morphine, but some new and wonderful agent which "sustains" him. Even physicians, addicted to the opium habit and lured by the promise of speedy cure, have swallowed these compounds for months without recognizing the fact that they were still taking morphine in a disguised form. The purchaser of these nostrums is thus deceived, and he continues to send for the vaunted "cure" until he becomes wholly discouraged. and as soon as he stops, the habit, which has been lurking all the while near his side, springs once more upon him and bears him down, and he finds that its hunger has grown fiercer and its strength more terrible.

I hardly need to add that to place in the opium patient's own hands, and subject only to his own administration, a compound containing large quantities of two such poisons as morphine and nux vomica, is very dangerous indeed. He will not take less than the prescribed dose, for it will not "sustain" him, and if he exceed it, he is plunged more deeply into his misery, and adds strength and heaviness to his chains.

A very common result of taking these nostrums is to create a demand in the system for an increased quantity of the "drug." No matter what reduction of the opiate may have been accomplished while the mixture was being taken—and no one but the maker can know whether any reduction at all is made—if the patient ceases to take the potion for a time, he almost immediately goes back to a larger dose of the "drug" than he had ever taken before. This seems to have been the experience of a great majority of those who have tried these mixtures. The extract of nux vomica excites, but does not heal the nerves, and as soon as it is no longer taken, and the little supporting power which it exerts is withdrawn, a great

reaction takes place, and an increased supply of opium or morphine is demanded by the nerves in order that they may remain in the opiumized state, which has become their normal condition.

The cheap glycerine of commerce, which is the menstruum in which the morphia, nux vomica, and the other minor ingredients of these injurious compounds are dissolved, and by the sweetness of which they are considerably disguised, is positively hurtful to the physical system. Many of those who have taken the nostrums of which it forms so large a constituent, speak of its injurious effects upon the mucous lining of the stomach and bowels. It often causes persistent itching of the anus, indicating a disordered condition of the lower bowels. One of my patients, a gentleman who had all means of knowledge on the subject which could be possessed by one not a physician, had repeatedly assured me that a late Chief Justice of the Supreme Court of a Western state died from the effects of the glycerine contained in a so-called "painless antidote" which he took for the opium habit.

If ever a "cure" has been made by these nux vomica and morphine nostrums we have no knowledge of it; but we have a knowledge that wherever they have been tried they have served to fasten the chains of an opium servitude more firmly upon all the victims who have used them.

CHAPTER XIII.

METHODS OF TREATMENT — CONTINUED.

DRUGS USED IN ATTEMPTS TO CURE.

Next in prominence to nux vomica as an alleged antagonist of opium, and the *sine qua non* of those who advertise the "hypodermic method" in "twenty day cures," and also lately brought to the notice of the profession as of use in treating opium disease, is

ATROPIA,

A toxic drug, more potent for direct mischief, if not more permanent evil, if possible, than morphine itself.

Atropia is the active principle of *Atropa Belladonna*, and is well

known to the medical profession as a most active and virulent poison, two-thirds of a grain producing death in an adult. It has been brought forward as an alleged physiological antipathic to opium, and in my investigations in search of an effective remedy for the opium habit I have given it much attention. My experiments with it, which have been numerous and persistent, have proved it to be not only of no real value for the purpose indicated, but also highly dangerous. In view of the knowledge of it which I have acquired, I cannot express in too strong language my sense of the atrocity of this mode of treating the opium disease, because of its immediate and lasting baneful effects. The patient is reduced to temporary idiotcy during treatment, and is left broken down and with no recuperative energy at its close.

In the winter of 1880 an old lady sixty-seven years of age, and somewhat emaciated, applied to me for relief from internal pain. She was suffering from ovarian neuralgia — so named by Prof. De Laskie Miller, of Chicago, who had operated on her some years before. This well-known physician had recommended, after the operation, half grain injections, *per anum*, of morphine, and the patient, finding relief in the small doses, gradually increased them, till five grains had no more effect than the original one-half grain dose. She then began to take the morphine by the mouth, and continued to increase her daily *quantum*, until doses of ten, fifteen, twenty, forty, and fifty grains were successively reached, and finally she swallowed one drachm of the "drug" each twenty-four hours.

It was at this time and under these conditions that she applied to me for help. She had reached the limit of the aid which morphine could give her, and it no longer exerted an anodynic influence upon her neuralgic pain.

On visiting the patient on the morning of January 26th, I found her suffering intense agony, and praying for death to relieve her. She proved wholly insensible to hydrate of chloral in large doses, and I deemed this to be a legitimate case for the exhibition of atropia. I therefore threw into her arm one-thirty-second of a grain. In half an hour the neuralgic pain had left her, but she complained of thickening of the muscles of the throat and difficulty of breathing. The vessels of the neck and throat became turgid, and the skin of the face congested and purplish. This, however, passed away in the course of half an hour, and the patient complained of dryness of the mouth and fauces. Upon examination I found the salivary

secretions viscid and ropy. I ordered beef tea and quinine, in three grain doses, to be given alternately every three hours, and left her.

In the evening I was sent for. Found the patient suffering as much as before treatment in the morning. The salivary secretion, however, had returned, the skin was quite moist, and she had eaten a plentiful dinner and supper. I again injected one-thirty-second of a grain of atropia into the arm, and continued treatment as before. I was unable to remain long enough to observe the action of the atropia, as I had done in the morning.

January 27th. Upon visiting the patient this morning, I was told that she had been delirious through the night, and had slept but little, had refused nourishment, but had not complained of pain. Found the pupils of the eyes much dilated, and the tongue dry and chippy, so much so that what she said was unintelligible. Pulse wiry and intermittent. Ordered sponge bath and enema, and instructed to continue beef essence when possible.

Was sent for at two, p. m. Found the patient evidently in intense pain. She was groaning and tossing wildly, as though suffering great agony, with low muttering delirium and *subsultas*. The pulse was bounding, jerky, and incompressible. The mouth was as dry as an ash-pit: the teeth covered with an abundance of dry sordes: the pupils of the eyes were expanded to their utmost limit. She was a horrible spectacle, and to the attendants appeared to be dying.

I at once threw a solution of five grains of morphine and one-sixty-fourth of a grain of atropia into the arm, and washed out the mouth with a diluted wine, of which she swallowed a little. In ten minutes she was perfectly easy, and in five more, asleep and breathing naturally.

Called again at nine o'clock, p. m. Found her awake, comfortable, and hungry. The pulse was soft and regular; secretions, plentiful. The bowels had moved off and the urine was abundant and clear. Ordered light food, and that everything be kept as quiet as possible. During thirty-eight hours she had taken but five grains of morphine.

January 28th. Visited the patient at eleven o'clock, a. m. She had passed a fairly comfortable night, but was beginning again to suffer. I again injected one-thirty-second of a grain of atropia into the arm. The phenomena which succeeded the former injections reappeared, but intensified — so much so that I was somewhat

concerned lest I had exceeded the intended dose (viz: one-thirty-second grain). In a little while, however, some of the alarming symptoms disappeared, and she rested in a state of torpor, with only an occasional suspiration to show that she breathed at all. From this condition she passed into a heavy, dead sleep.

At nine p. m., visited her again. Found her awake, violently delirious, chattering wildly about things that had occurred in her younger days—so far as she could be understood—talking to imaginary characters, and believing the room to be filled with devils and hideous monsters. The previous physical phenomena attendant upon the administration of the atropia, as regards the pulse, eyes, mouth, tongue, throat and secretions, were apparent in a greater degree. Ordered meat juice in small quantities, largely diluted, and given frequently.

January 29th. Was sent for at eight o'clock a. m. Found the patient in a state of collapse, and to all appearance moribund, the pulse being rapid and hardly perceptible. Injected into the arm five grains of morphine and awaited results. These were soon evident in her re-awakening to consciousness and apparent comfort. Gave her weakened wine, and she soon fell asleep. Left instructions to administer Valentine's meat juice in teaspoonful doses every hour during the day.

Patient forty-two hours on five grains of morphine. Visited her at nine o'clock in the evening, and found her fairly comfortable, but much exhausted. The tongue was moist, eyes dilated and staring, pulse full, but easily compressible. She had complained of palpitation and difficult breathing at intervals throughout the day. Discharges from the bowels and bladder had been frequent, the urine being highly colored. She begged for a little morphine by the mouth, and I gave her two grains.

January 30th. Called again in the morning. Found that the patient had passed a comfortable night, and, her condition being so good, I determined to try the atropia once more, and, against the patient's inclination, I threw into her arm one sixty-fourth of a grain. All the physical phenomena of the larger doses soon appeared, but in a less degree.

Visited the patient again at nine p. m., and found her delirious, talking wildly, as before; very abusive to the attendants, accusing each one of the most criminal intentions toward her. She was constantly contriving means to guard herself against them, and

insisted on leaving the house. It was impossible to quiet or appease her. She had refused all nourishment during the day, and would take no medicine, though she recognized and understood me when I offered to give her morphine by the mouth. I found the mouth dry, as before: the pulse was hard, wiry and intermittent. I left no morphine, as she would take nothing — feeling satisfied that the effects of the atropia would wear off by morning.

January 31st. Called at nine a. m. Found the patient quiet, but very much exhausted, with the mouth and tongue so dry that she could not articulate one intelligible word. The pulse was too rapid and feeble to count: the skin was dry and parched The patient had refused fluid nourishment since the last dose of atropia. I had informed the friends that I was giving atropia, and they now insisted that no more should be administered. I was, for my own part, willing to yield to the request, for the case had verified a conclusion toward which my mind had been guided by numerous previous experiences, that atropia was either cumulative in the system, or else that the system grows more and more susceptible to its effects through even very small doses continuously given. Whatever the cause may be, the drug has acted very badly, not only in my hands, but in those of other physicians who have related to me their experience of its sub-cutaneous use.

But, determined to give it a fair trial in the case, I, next morning, took the patient an eight ounce bottle of tonic mixture, containing, in addition, one-half a grain of sulphate of atropia, with orders to administer the same every three hours in teaspoonful doses. With this mixture (containing $\frac{1}{12}$ of a grain in each dose), and with five grains of morphine per day taken by the mouth, the patient managed to get along with tolerable comfort for the next three weeks, but any effort at reducing the dose of morphine was met by the original intense agony. At the end of that period she went to Chicago to remain for some time, and passed from under my care. I learned, however, one year later, that she was taking nearly her maximum dose of morphia.

This, together with my previous and subsequent experiences with atropia, proves to me, conclusively, that while this agent has some virtues in antagonizing the effects of morphia in the system, yet its influence is not only temporary, but very dangerous. The temporary effects of even minute doses upon the mind are very marked and very repulsive. It seems to strike directly at memory,

will, and judgment—and all those principle functions which separate human beings from the lower races. It drags the bright, intelligent patient toward the level of the chattering ape.

Only a short time ago, and at his own suggestion, I threw into the arm of an adult patient of strong and vigorous constitution and full habit, the one-thirty-second part of a grain of atropia. Its effects lasted three or four hours, and at the end of them, and while his sensations were fresh in his memory, he declared that no possible consideration would induce him to repeat the experiment. All the physiological effects above noted were apparent,—absolute dryness of the mouth, tongue, and fauces: thick and indistinct utterance like that produced by extreme alcoholic intoxication. Excessive dilation of the pupils of the eye made the vision confused and dim, and caused a wild, staring, insane look. But the feature which, to the experimenter himself, seemed most repulsive, was the effect of the drug upon his intellect. The amount taken was not enough to destroy consciousness, but judgment, will, and "good sense" were dethroned. With thick, indistinct utterances he babbled all manner of childish and foolish things. He knew what he was saying, and knew that his remarks were half idiotic; but he could not, and did not care to restrain them. His condition was that of extreme intoxication without any pleasurable sensation whatever. At the close of the experiment he felt disgusted and degraded.

Atropia is simply a poison, and one of the most deadly poisons known to man. It has no power to heal. It is a minister of death. —not of life. It cannot "cure" the opium habit in any proper sense of the word. The opium user to whom it is administered can be "sustained" by much less than his usual daily "ration" of opium or morphine, I admit, but it is simply a case of one poison being overmastered by another more powerful. The strong man is driven from his citadel by one stronger than he. The whole system is so utterly benumbed by atropia that it cannot, for the time being, realize the "morphine crave." But there is no tonic or sedative virtue in this deadly drug.

If it be possible for a victim of the opium habit to finally abandon the "drug" under atropia treatment, his last stage will be worse than the first. His nervous system, bruised and beaten down by the trampling feet of the two gigantic demons in their conflict, will feel no thrills of returning health. If any of the organs of his body were disordered, their debilitated condition will be aggravated.

If any lesion of the heart is present, the patient will probably die during the atropia treatment. And if, after undergoing treatment by this poison, and being turned off as cured, simply because his desire for morphine is temporarily paralyzed by the grip of a stronger poison,—if after this his nerves should begin to recover a little from the influence of the atropia, his craving for opium will spring up with more than its original strength. Such "treatment" and such "cures" are worse than the disease itself.

While I do not claim to have verified the incident, yet I am prepared, by my own experiments and observation, to accept as true a telegram sent from Atlanta, Georgia, and widely published, to the effect that the wife of a Baptist clergyman, well known in the vicinity, was found dead on the train near Atlanta, her death being caused by an overdose of morphine taken by her as she was returning from treatment in an establishment which advertises to cure the opium habit, and in which the "hypodermic method" and atropia are depended upon. Such "cures" are all that can be expected from such a poison.

CHAPTER XIV.

METHODS OF TREATMENT—CONTINUED.

DRUGS USED IN ATTEMPTS TO CURE.

The first agent, for its therapeutical value, put forward as an alleviative for the sufferings consequent upon opium using, is the

HYDRATE OF CHLORAL.

This drug was hailed at first by the medical profession as a hypnotic and sedative, producing only good effects, and as the long-sought specific in cases of nervous disturbance, has, after a brief period of popularity, deservedly fallen into disgrace. Experience has shown it to be a dangerous "drug"—one whose reactive, cumulative, and secondary effects are very disastrous. Insomnia or sleep-

lessness from any cause is placeboed by the habitual self-administration of chloral in thousands of cases. This has resulted in a habit more rapidly destructive to nerve tissue than any other in the catalogue. Invalids, who by reason of care, sorrow, or disease-shattered nerves, have accustomed themselves to its use through weary watching for slow coming dawns, and in coaxing sleep to their pillows, have invited a midnight assassin that does its deadly work in the dark. Many a poor creature who has wooed its favor over night, has awakened in the morning in another world from its pernicious effects.

As this habit is easily cured by a few days use of the "Double Chloride of Gold," it is needless to discuss it further in this place. The Remedy becomes a substitute for the "drug" at once, gives the patient sound, healthy and normal sleep, and a Cure in less than a week, without the least pain or inconvenience whatever to the patient. However we will have more to say upon the subject of Hydrate of Chloral later on.

CANNABIS INDICA.

This is another drug which has been thoroughly tested as a temporary substitute for opium. It is well known as the *hashisch* of the Oriental world—a drug widely used for purposes of intoxication among the people of the Eastern Continent. This substance has been found very irregular and uncertain in its action, but this has been ascribed to the varying and unreliable qualities of the drug as it is found in the market. Fitz Hugh Ludlow, in an article entitled "Outlines of an Opium Cure," expresses his hope that its active principles may be extracted and an alkaloid produced which shall be to *Cannabis Indica* what morphia is to crude opium, and in his decidedly fanciful scheme of hospital treatment of opium patients he would evidently make considerable use of the drug.

If such a product should be obtained, it would be of no real benefit in the treatment of the opium habit. Its potency is not such as will allay to any extent the tortures caused by depriving the confirmed opium user of his customary dose. It is simply an intoxicant. It makes wrecks of those who use it habitually—how can it repair a wreck already made? If it be said that the only use of it which is recommended is to give the patient occasional and temporary respite from his sufferings until the *vis medicatrix naturæ* can

begin to act, I reply that, in the case of the reforming opium user the healing power of nature itself needs reinforcement, and sedatives and anodynes do not reach the seat of the difficulty.

We will speak further of this drug under the name of Hashisch.

COCA.

The fluid extract of *Erythroxylon Coca* has lately been urged as a cure for the opium disease, by physicians in medical journals. It is used among the inhabitants of Peru and Bolivia, and other South American countries, as a stimulant, the dried leaves being chewed with lime or ashes. It is said to enable those who use it to go without food for a considerable length of time, and also to endure greater physical exertion than they otherwise could. It is also claimed that it prevents difficulty of respiration at high elevations. But little mention is made in the cases reported of the experiences of the patients during treatment, but enough is indicated to prove that they suffered intensely. Chilliness, spasms of the muscles in the various parts of the body, excessive nervousness and persistent insomnia are mentioned. Some of my patients report having tried coca as a remedy, but claim that it acted only as a temporary stimulus and proved of no real benefit.

It soon becomes an absolute necessity to those who begin its use; and sooner or later produces disorders of the stomach and liver, and results in the ruin of body and mind. Like all the other narcotic stimulants, it proves itself to be a vampire, draining the life-blood of its victim.

Its effects upon the system are not antagonistic to those of opium and morphine; nor are they powerful enough to give appreciable relief to the tortures of those who are endeavoring to abandon their use. And although it is but a few years since it was first published as a remedy for the opium habit, and though it was eagerly grasped at by the victims of the opium disease, as they always grasp at every straw of hope that drifts by them, yet already it is going out of date and needs no further consideration, as an alleviative, but I will have more to say about its alkaloid, cocaine, further on, when considering the cocaine habit.

JAMAICA DOGWOOD.

This may be either the bark or root of the *Cornus Florida Linne*, a small tree indigenous to the United States, but called Jamaica

dogwood because first found on that island. It is known to the profession as a mild narcotic and anodyne, though not used to any extent by physicians in the treatment of the opium habit, has been made the basis of nostrums which are advertised by unprincipled men as "opium cures." It has no efficacy in opium disease. The same may be said of *lectuarium*, *hyoscyamus*, *valerian*, and *lupulin*.

BROMIDES.

The Bromides are a large family, and are used very generally by physicians. They are the sheet anchor of every physician in nervous troubles. They are chiefly valuable in quieting non-inflammatory excitement of the reflex centres of the peripheral afferent nerves. In a word, for allaying general nervous excitement: and are, therefore, used largely for the purpose of inducing sleep in those who are undergoing the tortures of the Levenstein method, or that of "rapid reduction": but are virtually of no effect. Sometimes, when given in excessive doses, they may exert a slight quieting influence, but usually, to a patient in the stress of the opium agony, they are like so much water.

ALCOHOLIC STIMULANTS.

Considerable use is made by those who adopt the methods of treatment mentioned in the last paragraph, of alcoholic stimulants.

A writer who published an account of his experiences as a morphine user, in the Atlantic Monthly, years ago, used whisky to stop the terrible gnawing sensation which he experienced in his stomach when battling with the opium habit. He claimed to have been successful in his attempt to abandon the use of the "drug," but, as he had twice before abstained for some time, and twice resumed the habitual and excessive use of morphine, it is impossible to know his actual condition. Alcohol, in the form of brandy or whisky, may temporarily stupify,—although it cannot accomplish even that for those who are in the midst of tortures of "rapid reduction" or "entire cessation" from opium. If sometimes it gives quiet, it does not heal, and it is not a staff which the patient can lean upon.

QUININE.

The main ingredient (besides morphine) of the earliest, and probably the most extensively sold, of the secret nostrums which are advertised for curing the opium habit, is quinine.

This is the remedy which the brilliant, but unfortunate, Fitz Hugh Ludlow referred to, near the end of his life, as an "antidote" to opium using. He, in all probability, did not know of what it consisted, but wrote in all honesty; but multitudes of opium consumers have been deceived by the unwarranted use of his name. It is unnecessary to say that a remedy composed of morphine, quinine, and glycerine cannot cure the opium habit.

* * * * * * * * * * * * *

Thus I have gone through the list of medical agents used by the profession, and by individuals outside of it, in the treatment of the opium habit. I have had abundant opportunities for trying and testing them all, the new as well as the old, throughout an experience of more than twenty years.

And to-day, I will venture to assert, that in all the nostrums put upon the market as "cures" for the opium and morphine disease, no other agents are relied upon.

Atropia, quinine, coca, nux vomica, cannabis indica, and Jamaica dogwood (being named in the order which represents the extent to which each is at present used), or combinations of one or more of them, are the chief agents now in general use by the profession, and by outsiders in the treatment of the opium disease.

But there is still another medicine, the latest discovered, and the most potent agent known for the curative treatment of this disease. This I now proceed to discuss.

CHAPTER XV.

METHODS OF TREATMENT — CONTINUED.

A SUCCESSFUL REMEDY.

Having treated of the nature and value of the various remedial agents in general or limited use among the medical profession for the treatment of opium disease, I now come to speak of the only remedy known to exist which is wholly successful and satisfactory. That it is a perfect cure for the opium habit, as well as for other forms of habitual narcotization, has been absolutely demonstrated

in a great number of cases. It must, in the near future, take the place of all the dangerous, cumbrous, tedious and torturing methods of treating the disease now in vogue. Barred windows, padded rooms, costly methods of hygienic treatment, expensive arrangements for nursing and attendance—all the paraphernalia of the present most approved methods of treatment can be dispensed with. Patients need no longer be deprived of their liberty, or watched as if they were intent on burglary or murder. All these things will fall into disuse, because they will be unnecessary. The opium patient can be cured without entering a penitentiary or a torture-chamber. By methods of treatment simple and mild, but thoroughly effective, he can be delivered from his bondage into perfect liberty. The remedial agent to which I refer is the

DOUBLE CHLORIDE OF GOLD,

more commonly known as the Chloride of Gold and Sodium.

After many years of investigation and experiment to find a remedy which would cure habitual drunkenness and the opium habit, I was led, by accident, to experiment with the salts of gold. The action of the double chloride was such, in several cases, that I became satisfied that I had made a genuine scientific discovery, viz: that this salt is a specific for the treatment and perfect cure of the abnormal, nervous condition caused by habitual stimulation. My first experiments were in the direction of curing excessive alcoholism, and proved uniformly and almost miraculously successful.

After several hundred cases of habitual drinking had been successfully treated, I found myself in constant receipt of letters written by opium and morphine users, asking earnestly if the Double Chloride of Gold would not cure them also. My own interest in this question was intensified by these appeals, and I at last succeeded in applying the agent now under consideration to the treatment of the opium habit, and found it to be an absolute specific for that disease.

The use of gold in medicine is not new. It dates back as far as the days of alchemy, when it was held in high esteem by the followers of that science. It was said by the learned savants of that age to possess extraordinary curative properties, and was frequently prescribed in mental affections, hypochondriasis, nervous diseases and convulsions. Although so highly recommended by such men as

Horst, Poterius and Paracelsus, yet it did not come into general use; and when the science of alchemy began to decay it was almost entirely discontinued. In 1810 Chrestien revived the subject; and in 1821 published his "Researches and Observations of the Effects of the Preparations of Gold," in which he fully describes his experiments with it. Other physicians began to make investigations, and Riecke, Orfila, Niel, Cullerier, Jr., Wendt, Legrand, S. L. Mitchell, Kopp, Baudelocque, Devergie, Meissner, Grotzner, Gozzi, Chavannes, Jahn, Pourche, Recamier, and many others, enriched the literature of the age with their observations and experiments. These, however, were principally confined to melancholia, insanity, syphilis, scrofulous diseases, cancer, dropsy, tumors, etc. The result of this general inquiry into the subject was sufficient to awaken an extensive interest in gold as a medicine, and finally to give it a place in our modern pharmacopœias.

Its chief application has been external. In its various preparations it was commonly made into an ointment or syrup for local application to the diseased parts. In some cases the powder itself was thus employed. When it was administered internally it had to be given in small doses, on account of its potency and the danger attending its use.

The Double Chloirde of Gold, or the chloride of gold and sodium, is made by dissolving eighty-five parts by weight of chloride of gold, and sixteen parts of chloride of sodium in a certain quantity of distilled water. The solution is evaporated by a gentle heat until a pellicle forms, and is then put aside to crystallize. It is of a bright yellow color, and is now extensively prepared by manufacturing chemists, who put it up in small vials, containing fifteen grains each. For the purposes of administration, this powder had to be made into a solution, or else into pills, but its use was always considered dangerous. My first experiments with it were made in pill form, but the results were so unsatisfactory that it had to be abandoned. Every dose had to be carefully watched in order to counteract any evil effects which might be produced by an overdose, or result from idiosyncrasies of the patient. The great difficulty always has been to know how to gauge the dose in each individual case. The same trouble has been experienced by all those who have essayed to use this powerful medicine in general practice. So little is known upon this branch of the subject, that even professors of medical colleges and consulting physicians of asylums, have been unable to

determine the average quantity which should be used. The result is that they have been compelled to give it in doses too small to be of practical service, and yet large enough to demonstrate some of its remarkable qualities. This is because science had failed to discover any adequate method of preparing and administering this medicine so that results would be in a measure uniform, and also in such a manner as to preclude all danger of salivation or other unfavorable consequences. Notwithstanding all this difficulty, I am in receipt of many letters from physicians who have given the chloride of gold and sodium in its crude form in small doses, and their opium patients have thus been able to reduce the daily quantity of the "drug" very considerably.

In order to prepare the chloride of gold and sodium for general use in the treatment of the opium disease, it was essential to bear in mind the following facts:

1st. That this agent is, of itself, exceedingly powerful, and cannot be used in its ordinary state, except under the immediate supervision of a physician who is fully acquainted with its nature and effects.

2d. That to become a practical remedy for the opium habit it must be so prepared that it can be put into the hands of patients at their own homes. Unless it can be self-administered with entire safety, its use would necessarily be greatly restricted, and its benefits confined to those who could afford private or hospital treatment.

It required several years of study and experiment to discover the means by which these conditions could be met. There were, also, besides the main feature of nerve degeneration, certain other abnormal conditions of the physical organs, in opium disease, which a true remedy must meet and overcome. I at last succeeded in discovering a menstruum which eliminates all excess of the gold from the system as it is taken in, and accomplishes this quietly and mildly, without any shock or disturbing reactive effects. As thus prepared it is practically impossible to take an overdose of the remedy, as the frequency of the dose prescribed for ordinary treatment can be doubled or trebled, when necessary, without any injurious effects. It can, with perfect safety, be placed in the hands of the opium patient for self-administration. And it will cure any case of opium disease, in which the patient has enough of body and mind remaining to retain life for six weeks after beginning treatment. This implied exception is made simply because cases in which lesion of

the brain exists are incapable of cure. In all other cases the patient can be CURED, in the broadest meaning of the word—and cured, virtually, without suffering.

From the beginning of this century, and even earlier, the best known medical writers have spoken highly of the efficacy of gold in the treatment of scrofula, syphilis and cancer, and doubtless the only reason why it has not come to be universally employed in these diseases is the fact that its administration is attended with so many difficulties. The expensiveness of the remedy has prevented those extended experiments in hospital practice which are regarded as essential to establishing the therapeutical value of a medicine. The great cost of this agent is given by Velpeau as his reason for discontinuing a series of experiments which he instituted with this salt of gold at La Charite.

The fact that it was long since proved to be efficacious in treating scrofula, cancer and syphilis, might have long ago at least suggested its adaptability to opium and alcohol diseases. If it can arrest the action upon the system, and even overcome and eliminate such powerful poisons as those which cause the diseases specified, why might it not also master and expel the poison with which opium saturates its habitual consumer? It is not claimed that the Double Chloride of Gold will cure a case of acute opium poisoning, but that it will cleanse, renew and re-create the system poisoned by the habitual use of the "drug."

The use of gold by the histologist to develop microscopical nerves, may, perhaps, be said to indicate that nerve fibre has a peculiar affinity for that metal. The application of it in solution brings out nerves which otherwise would be invisible. When the fact is recognized that absorption by lifeless fibre is quite unlike assimilation or reconstruction of that which is vitalized, then the development of lifeless microscopic nerves by a solution of gold may be in part owing to some of the recondite forces which cause the gold, taken into the circulation, to reconstruct living ones.

The primary action of gold is upon the higher cerebral nerve centres. It acts directly upon the nerve tissue which is most UNSTABLE, or that is highest in its complex development and function. This nerve tissue is the brain. It first brings the consciousness out of its stupor, and liberates the will. One of the early effects of my preparation of gold is to give the opium user will power. A physician in Indiana wrote me: "If it requires will power to effect a

cure, you need not send your remedy, because I have none." About a week after commencing treatment he wrote: "I believe I now have will power enough to cure myself." This is the uniform testimony of all patients, and is indicative of the remarkable action of gold upon the brain tissue.

Gold is the true physiological antipathic to opium. Opium produces isomeric change of the nerve fibers, a condition which has already been fully described in a preceding chapter. The action of gold is (1) to arrest this process of isomeric change, and (2) to restore the nerves to their normal condition. The nerves distant from the brain are the last to be reached, and during the process of treatment the patient will have some aches and pains,—the cry of these nerves for opium; toward the close of treatment they will manifest themselves, particularly in the lower limbs and feet, nor will they disappear, as a general rule, until every portion has felt the beneficial action of the gold.

It has been repeatedly observed that this preparation enables the patient to reduce his daily allowance of opium without any marked inconvenience. The gold has such a prompt and positive effect upon the system that the process of rebuilding commences at once. This is one of the most favorable results obtained from the use of this remedy. The patient does not find himself gradually losing strength as he proceeds with treatment; on the contrary, bodily and mental vigor are rapidly developed, and thus a cure is materially hastened. Without this medicament the reduction of the drug would involve intolerable suffering; but with it the patient can, not only reduce the morphine rapidly, but at the same time his system is being built up and renewed. At the close of treatment there is often such a marked change for the better in the personal appearance as to cause surprise to even intimate friends.

In a state of morphism the nerve fibers are chemically changed by the action of opium. The system is POISONED by opium. The nerves are in an abnormal condition which demands a continuance of the poison in order to live; and if the opium is diminished or withdrawn, the victim is subjected to intense pain until the demand of the nervous system is complied with and the poison again administered. The preparation of gold modifies and changes this condition of abnormal life. By arresting the process of isomeric change it curtails the demand for morphine; by reversing the process it still further decreases it. By eliminating the poison of opium from the

nerve cells and restoring the molecules to their pristine state it takes away all need for the poison; and thus brings the system into that condition of health and purity in which there is neither need of, nor desire for, opium in any form. Neither does it require any other stimulus. It is that state of natural health which knows no contamination with stimulants or narcotics of any kind.

As an antiseptic, gold has few equals and no peers in the materia medica. This has been demonstrated by Hoffman, Meissner, Gozzi, Kopp, and others who have used it in cancerous and scrofulous affections. In opium patients whose bodies are covered with nodulations, sores, pimples, blotches, tumors, and ulcers, resulting from the poison of the "drug," remarkable effects have been produced by the use of gold. The sores rapidly heal up and pass away, even without the use of any liniment or local application whatever. Patients who are afflicted with concurrent ailments, growing out of their habit, find that the gold entirely relieves them; and when the last vestige of poison is expelled from the system they find themselves restored to an absolutely normal condition, in which the functions of the body perform their allotted duties without the aid of any foreign stimulus whatever.

This therapeutical application of the Chloride of Gold and Sodium should be widely known; the more so because it presents the only known scientific remedy for the Opium disease. The medical world has so long sought after a positive antipathic to the poison of the poppy, and the victims of the habit have so long been imposed upon by conscienceless charlatans, that many have long ceased to hope for a solution of the problem which seemed to puzzle the science of the ages. The discovery of a positive remedy in the Chloride of Gold and Sodium, and its definite and unimpeachable character as a curative agent being settled by pathological demonstration as well as practical test, is a fact which is of intense interest to hundreds of thousands of people.

The sufferer from opium disease may have the absolute assurance of cure, and at a cost of suffering so insignificant, so disproportionate to the duration of his habit and the hold that it has upon him, he will not regard it as suffering. The patient will emerge with clear, bright eyes; clean blood; with a brain capable of healthy activity; with energy of body and mind; and with capacities for achievement such as inspired the ambitions of his

young, unpoisoned years. The expelled opium poison will have taken with it physical weaknesses and disorders.

The virile powers, so often weakened, or even paralyzed, by the opium habit, will be fully restored, and a source of secret shame and self-disgust will thus be removed. And, what is perhaps the best, as well as the most wonderful of all, the craving for opiates will be as completely extinguished as if it had never existed. The patient is placed back, in this respect, to the days in which he had not tasted or longed for the intoxicant, and his life and his fortunes are once more subject to the control of his own will and judgment.

NOTE.—While these pages are passing through the press, I notice that one or two physicians have been lately using the Double Chloride of Gold in the treatment of opium disease. While I am glad that the attention of the profession has been directed to this agent by what I have published, I cannot emphasize too much the need of extreme caution in exhibiting it. I did not venture to use it continuously, even in cases under my constant supervision, until I had, as stated in the foregoing chapter, after several years of investigation and careful experiment, discovered a menstruum which would harmlessly eliminate all excess of the gold from the system, thus making it perfectly safe to give this powerful agent in continuous and effective doses. I may add that the reported cases, so far as I have seen them, of the use of the Double Chloride of Gold for the opium habit, show that those who have prescribed it have not reached an accurate knowledge upon the subject. Indeed, to give it without an eliminant is dangerous in every case, and is entirely impracticable in self or home treatment.

CHAPTER XVI.

METHODS OF TREATMENT — SPECIAL TREATMENT.

Having detailed those plans of treatment and drugs which have been tried and found to be of no value; and having also specified the only known medical agent which has been proved to possess special curative powers in the Opium and Morphia Habit, it now only remains to indicate the line of concurrent treatment which

should be adopted in connection with the use of the Double Chloride of Gold.

This could be best illustrated by giving a detailed account of cases under my personal supervision. In doing this, I would present an entirely different plan to any hitherto known. Some who have published accounts of daily treatment have gone into the minutest details: have narrated every varying change as it occurred, and shown just what particular means were used to correct any little difficulty which might arise. For instance, if the patient had slight feverish symptoms, quinine would be administered at once: if there was a feeling of restlessness and nervousness, some sedative would immediately be given. Thus the patient would be continually taking different medicines to meet and counteract different phases of the disease. This is the treatment of SYMPTOMS OF EFFECTS, not of causes. And herein lies the principal difference between the general plans of treatment hitherto published and the one which I have adopted. I direct all my efforts to the seat of the disease, upon the theory that if the cause be removed, the effects will also disappear. In fact, the aches, pains, and other troubles incident to the process of cure are all consequent upon the diseased condition of the nerves, as described in the chapter on pathological conditions.

The first and principal duty of the physician is, therefore, to address himself to the nerves and their functions, and restore them to their normal condition. Normally, they require no morphia, the structure and function of the nerve are its equivalent of sufficient food, and the system is in a state of health. Abnormally, the nerves do require morphia, for the reason that they have undergone a chemical change which causes them to demand a constant stimulus.

The action of the Double Chloride of Gold upon the nerve fibers, as has already been shown, is very prompt and effective: it reverses the isomeric change produced by opium, and gives them the power to perform their functions in accordance with organic laws. The Chloride of Gold and Sodium will have this effect in any event, if it is properly prepared and administered, and there is no need of any other medical agent. It stands alone as the only known, positive antipathic to Opium and Morphia. All other treatment is simply auxiliary, and as such is helpful to the patient. It will be seen, therefore, that my method of personal treatment does not consist in frequent and special medication, varied, from hour to hour, as

occasion may seem to warrant; but it consists of steady pursuit of a fixed object according to a fixed plan.

It will also be noticed that my system of reduction contains some entirely new features. Hitherto there nave been only the plans of sudden deprivation, rapid reduction, and gradual reduction. My plan is one of reduction and extension combined. If the patient is in the habit of taking, say, twelve grains of sulphate of morphia every twenty-four hours when he comes under treatment, I reduce him, AT ONCE, to six grains every twenty-four hours, and afterwards by easy stages, till one-half a grain per day is reached. Then I usually begin the extension process. This consists in lengthening out the intervals between the doses of the "drug." If the patient has been taking his daily allowance at a given time, and making it last him twenty-four hours, I enlarge the interval to thirty hours on, say, one-half grain; then I increase it to thirty-six hours; then I reduce the quantity to one-fourth of a grain, and take the patient along for forty hours; then I reduce the quantity to one-eighth of a grain, and make it last for forty-eight hours; then repeat it; then take him through sixty hours; then give him a final dose of one-eighth of a grain, and let that be the last.

Of course these suggestions of reduction and extension are not intended to be exact; they simply illustrate the principle. It is impossible to lay down a rule which shall fit every case, and the physician must be governed largely by the condition of the patient. Sometimes the extension will have to be modified, and at others it can be materially increased. In some cases the extension can be made from the beginning of treatment; in others, no progress can be made with it till the last grain is reached. Some will quit the habit on one-half grain allowance daily, others have to taper off to an eighth of a grain before the cure is made. It will be found that whenever the regular hour for taking the "drug" can be passed with impunity, that a great advance has been made, and the intervals can be extended with comparative ease. Sometimes it is advisable to divide up the quantity, and instead of giving one grain every forty-eight hours, give half a grain every twenty-four hours. The principal point is to break up the periodicity of taking, and reduce the quantity at the same time.

And yet, this must not be done at the expense of food and sleep. No opportunity to sleep or eat must be neglected, and care must be exercised to prevent, as far as possible, the loss of appetite and rest.

The morphia user eats and sleeps too little, and far from being retarded in these things, his system must be judiciously encouraged. He must not be allowed to reach a stage of exhaustion or partial collapse, as it can do no good, but frequently does much harm. He must never go too long without giving him some morphia, be it ever so little. It is the object of the true physician to BUILD UP the system of his patient, and it is a mistake to suppose that it must first be broken down. It serves no useful purpose, but causes the patient unnecessary inconvenience and suffering, which should be carefully avoided in every case.

Honesty with a patient is an essential to success. As soon as he comes under treatment he should be placed *en rapport* with his physician, as fully as possible. He should be taken into partnership, in the matter of treatment, and taught to place implicit reliance, not only in the method, but also in the physician. My plan is to ask the patient for his morphia, and tell him that whenever he wants any to come to me, and I will give him all he wants. I tell him I will not let him suffer needlessly, nor expect him to deprive himself unnecessarily, but I will ALWAYS give him morphia when he needs it. I place him at his ease and establish a bond of mutual trustfulness, telling him that if he will do his part I will do mine, and the result will be a complete cure. I regard this feeling of absolute trust in one another as highly important. If your patient will not deal with you honestly there is a reason for it, and it is generally because you do not invite his confidence.

Too frequently the doctor holds his patient at arm's length, and assumes an air of professional dignity. However appropriate this may be in general practice I do not say, but it is certainly out of place in the treatment of victims of the Opium or Morphia habit. They are cunning, shrewd, sly, deceptive, and frequently dishonest as to their habit. They must be drawn into a close relationship with the doctor who treats them; they must be taught to regard him as their friend as well as their medical adviser; they must have a thorough belief in his desire, as well as his ability, to cure; and they must feel that he is always perfectly honest in his dealings with them. If he ever deceives a patient and is found out, his influence is gone. He becomes a charlatan and a trickster in his patient's eyes, and loses that respect and confidence which he ought to have.

In order to maintain this he must never promise morphia, and

then fail to keep his word; when the patient finds out, by experience, that the doctor is true to him in this regard, he will cease his cunning efforts to obtain the "drug" secretly, and will even give up any that he may have hidden away. I have had this done in many instances. If the physician fails to keep his promise, the patient will soon find ways and means of procuring morphia secretly, and thus the cure will be delayed, if, indeed, it ever be consummated at all. When he is deprived of his liberty and placed in charge of a hospital nurse, who also fills the position of a guard, this establishment of a bond of confidence between doctor and patient is not taken into account. The poor victim is searched, and every particle of morphia taken from him as soon as he enters the institution, and thereafter he is closely guarded and watched. He is not treated like a rational, sentient being, in whose breast manhood still holds sway; but he is regarded more like an unthinking animal, and expected to "suffer it out" according to the notion of the governing power who has him under his care.

I cannot find language sufficiently strong in which to deprecate this unmanly style of treatment. It is contrary to the principles of good sense, and is opposed to humanitarian feelings. It begets suspicion, distrust, dishonesty and animosity. The patient is simply a prisoner, and is not allowed to have any volition of his own. He is not called upon to exercise any function of his brain, but is to follow the dictates of a man in whom he can place but little reliance. Confidence begets confidence, and it is always better to make your patient a warm-hearted, true friend from the first, than to compel him to be a suspicious enemy.

The patient must also learn to place reliance in himself. He must exercise his will-power as soon as possible, and bring it to bear upon his cure. Under the influence of the Double Chloride of Gold the will soon begins to assert itself, and he should be encouraged to exercise it and develop its strength as rapidly as he can. By this means he will greatly facilitate the treatment and hasten his cure.

Patients who place themselves under my personal care are provided with quiet, cheerful boarding places with private families, and are recognized as patients in my general practice. They are thus largely screened from obtrusive observation, and can enjoy the comforts of a home during treatment. To my mind this is infinitely preferable to a hospital. I put no restraint whatever upon them; they are gentlemen and ladies, and entitled to full respect. They

consequently have full liberty, and they never abuse it. By thus showing I can trust them, and evidencing my interest in them, they at once place implicit reliance in me, and half the battle is won. They come to me readily if they need morphia, and willingly carry out my plans for their cure.

CHAPTER XVII.

METHODS OF TREATMENT—SELF OR HOME TREATMENT.

I come now to that plan or method of treatment which can be safely carried out in one's own home without the personal superintendence of a physician. And, in introducing this subject to the reader, I would say that it must not be supposed that every case can be so treated. Hitherto it has been held by physicians that the Opium disease could ONLY be treated in a hospital, a sanitarium, or under the immediate and constant supervision of a physician and a competent nurse. The practice of advertising speedy cures, by charlatans and empirics, has been frowned upon by the medical profession because it was well understood that the much advertised "cures" never cured at all. Reputable physicians, however, have not hesitated to trumpet their own praises in medical journals and the daily press, and to speak highly of the methods they employ to cure the habit in the institutions which they represent. But the poor victim is always told that his only hope is to enter a sanitarium, and go through the course of treatment therein prescribed.

It is undoubtedly true that the only way in which many cases can be successfully treated is to place them in charge of a physician; but even when this is done, a nurse and rigid rules of imprisonment are wholly unnecessary, as I have already clearly shown. But there are tens of thousands of people to-day who need a cure, and yet are unable to pay for special treatment. They could be taken care of, and the medicine and morphia administered by relatives and friends, if such a course would be successful, and thus save much unnecessary expense. Then there are tens of thousands more who earnestly realize their condition, and desire a cure so much that they are willing to

follow any directions which will lead to their ultimate recovery. These two classes can be treated at home with perfect success.

Home treatment necessarily takes longer than that which is pursued under a physician's care. One reason for this is because the patient, when left to himself, does not always follow directions as carefully as he ought to. He is often induced to follow his own judgment, instead of that of his prescribing physician, and hence omits important instructions. Then again, the plan laid down must be uniform, and adapted as nearly as possible to all cases. It is evident that some will progress faster than others; some can be pushed along at a rapid rate, while others have to take their time. While a uniform plan will be successful in EVERY case, it will necessarily make the progress of cure longer in some than it would if the treatment were specially and personally conducted under my own supervision. I have succeeded in obviating much of this difficulty by preparing a printed blank report, which, when filled out, accurately states the patient's condition at any given time. When I treat anyone at a distance I furnish these reports, accompanied with printed envelopes, and request that one be filled out and mailed to me every third day. By this means I can keep posted as to the progress made, and learn the exact condition of my patient, and thus give him any advice which may be necessary. This system of reports also enables me to ascertain whether my instructions are being properly carried out or not. The varying phases of the Opium disease, and its complications with other diseases, make these reports very essential.

THE MEDICINE NECESSARY.

There are general rules for self-treatment which can be recommended for every case, and which will always result in a cure. It is hardly necessary to say that the most important one is the regular taking of the medicine prescribed. I never give anything but the Double Chloride of Gold Usually this must be taken every two hours while awake. If the patient finds that he can sleep at night, without the use of morphia, he need not take the remedy during the night. But if he is wakeful and restless, he must continue taking the remedy according to directions, but must on no account take any extra morphia. If the remedy is too strong for the stomach or causes nausea, the dose must be reduced, but the frequency of giving it must ALWAYS be maintained. It is a mistake to

suppose that the omission of a few doses now and then will make no difference. Every hour the poison of Opium is doing its deadly work, and no opportunity must be lost to counteract its influence. Each dose of the remedy does its alloted work, and the accumulation, by gradual degrees, of many doses, effects a cure. The omission to take the medicine simply retards the progress one step every time it is done. I cannot lay too much stress upon this matter, because it is one of vital importance. I have sometimes been surprised at the poor success I have had with patients at a distance, who only reported occasionally, and whose reports showed very little to have been accomplished. Inquiry developed the fact that, in nearly every instance, the remedy had been taken just whenever it suited the patient. If the patient cannot be trusted in this matter, then some relative or friend should see that each dose is taken at the proper time. Upon this the cure largely depends, and if the patient will not, or his friends cannot, attend to it, he had better not attempt home treatment, but place himself under the care of a competent physician.

No hesitancy need be felt about taking the Double Chloride of Gold as frequently as indicated in the directions. As has already been stated in a previous chapter, my method of preparing this potent medical agent is such that it is positively non-injurious to even the most delicate organism. Neither do I ever prescribe opium or put it in any preparation which I give. A physician who claims to have been recently cured in a sanitarium says, "The only remedy for the opium habit is opium." This theory has always been held by the charlatans, who have sent out barrels of medicine (?) of which opium formed the chief ingredient. Their scale of prices for this stuff was based, AND IS YET BASED, upon the quantity of opium or morphia taken by the patient each day, thus conclusively showing that a proportionate quantity of opium is put in the "antidote." Every time a patient orders a fresh supply from these fraudulent dealers, he has to state EXACTLY AND PRECISELY how much of the "drug" he takes daily, so that the new supply can be accurately graded and the quantity slightly reduced. This system of peddling out Opium and calling it medicine is carried on month after month, until the patient has spent all his money or died. The instructions invariably given by these tricksters are that NO MORE than the dose prescribed must be taken on any account. Neither must it be taken more frequently than ordered. Then nobody must be allowed to

touch it but the patient, and it must be kept out of the way of children. All this is necessary when Opium is given as the remedy for the Opium Habit, but it is NOT necessary with the Double Chloride of Gold as prepared by me. It can be taken by anyone. If the patient thinks it necessary he can take an extra dose at any time. The patient can depend upon the Double Chloride of Gold always and invariably, and he would better take a few extra doses than omit any of those regularly prescribed.

BATHS.

A valuable feature of home treatment is that of bathing. As a general rule I recommend a bath every second day in water sufficiently hot not to be uncomfortable, and after each bath the body should be vigorously rubbed with a flesh brush or a hard crash towel. It is not enough to simply DRY the body; it should be rubbed quickly until it is in a gentle glow. When the patient has been in the habit of taking regular COLD baths, he may continue them in place of the hot, but the body must always be rubbed as above described. If vapor, sitz or Turkish baths can be easily procured, they may be used, but always with care and not too frequently, and not oftener than twice a week.

It sometimes happens that patients omit the bath as often as possible, partly from the inconvenience attending the operation, and partly because the necessary equipment is not always available in private families. When this is the case, the sponge bath should be used freely, followed by the rubbing. This frequent bathing of the body opens the emunctories of the skin for elimination of the poison, and promotes health. Pains in the limbs are often relieved by it, and it is a producer of restfulness and sleep.

EXERCISE.

It is not possible for a patient to get too much exercise in a mild way. The muscles of the legs are the last to give out, and he can walk when he feels unable to do anything else. Walking is the best method in which exercise can be taken, and is always available. If, however, the patient is too weak, he should be driven out every day in an open carriage. Walking may be confined to a short stroll of a few hundred yards, but should be persisted in as often and as long

as possible. The patient will find great advantage in doing this, and it will facilitate his cure. It is often difficult to get morphia users to exert themselves at all. Too frequently they are inclined to sit or lie down and wait for developments. Their lack of will-power predisposes them to this, and when they are under medical treatment they are apt to rely wholly upon the remedy and make no effort to help themselves. The Double Chloride of Gold gives will-power in a very few days, and the patient should then use it to the best of his ability. One patient said that he could not "see any sense in walking a mile or two unless he was going somewhere or had some business on hand." He did not apprehend that getting cured was a very important "business," and needed constant attention. It is time and health gained to take long, fatiguing walks as often as possible. In the summer time light garden work is very healthful. Hunting, rowing and other athletic exercises are always beneficial, when the patient is strong enough to avail himself of them.

DIET.

The Morphia User generally has no appetite for food. At the commencement of treatment he should take Valentine's meat juice, strong beef tea, raw eggs beaten up with milk or cream, or chicken broth. His food should always be plain and nourishing. Fancy dishes should be avoided. Hot pickles, spices, mustard, and similar condiments, should not be allowed. A good, wholesome diet is all that is necessary. When there is an entire absence of appetite, Valentine's meat juice, or Johnston's Fluid Beef, will be found very valuable, as it will give support to the system, and at the same time act very beneficially upon the stomach. In some cases, ale, stout, or porter can be taken in moderate quantities, but only when the patient is without an appetite, or when he is very weak. My remedy usually brings a desire for food back again in from one to two weeks after commencing treatment. He will then be hungry all the time. It will be almost a craving with him, and he will not be able to satisfy himself with regular meals. At this time great care should be used not to injure the stomach, or retard recovery by eating anything at all injurious. As before observed, let the diet be plain and wholesome; eat slowly at table, taking care to masticate the food thoroughly, and if any craving for food, eat between meals. During the winter months fish will be found a pleasant and nutritious food.

REGULAR HABITS.

Regularity in the performance of various duties will be found very helpful, especially in regard to meals and rest. Each meal should be taken at a given hour and the time closely adhered to. The patient should retire to bed early, and at about the same hour every night. When the patient is not engaged in business, or gives his whole time to the treatment of his case, he should have every part of it laid down and carried out according to a given plan or rule. The remedy MUST be taken regularly, and the exercise and bathing should each have their proper places in the day's treatment. If everything is done haphazard, or just as it happens to suit the convenience, whim or memory of the patient, results will be slow and uncertain. He must make up his mind that he has an important work on hand, that demands careful attention, and each part of it must be promptly carried out. He should avoid close, dull, dingy rooms as far as practicable, and get plenty of fresh, pure air and sunlight. If he can read, the literature should be light and interesting, without involving much brain labor. His surroundings should be bright and cheerful, his mind should be employed in congenial pursuits, and his associations should be pleasant.

REDUCTION OF THE "DRUG."

One of the most important features of self treatment is the proper reduction of the "drug," and extension of the intervals between the times of taking it. It does not make any difference what FORM OF OPIUM is used, whether it be the Gum Opium, Morphia, Laudanum, McMunn's Elixir, Paregoric, or any other preparation. Neither does it matter HOW IT IS USED, whether by subcutaneous injection or by the mouth. Neither does THE LENGTH OF TIME it has been used make any difference. Neither does it matter HOW MUCH is daily taken. These questions are of great importance when the method of treatment is to substitute one poison for another, or when Opium is given as the cure for the Opium Habit. But according to my method they have no weight in the treatment prescribed. I have CURED many patients before I learned how much they were in the habit of using daily, or the form of the "drug" employed. The gold has a distinct mission to accomplish, and it performs it in every case.

For home treatment I can only recommend a plan of reduction and extension which will, as nearly as possible, suit all cases. It can be modified or changed to suit each individual case, and if the patient studies his treatment, he will soon learn how to apply it to himself in the way which will bring him the best results.

Before commencing treatment, weigh accurately the quantity of Opium or Morphia sufficient for one day's use; as soon as you begin treatment, reduce this quantity exactly one-half, and let this be the maximum daily allowance for seven days; then reduce the quantity again one-half (leaving one-fourth of the original quantity), and let this be the maximum for the next seven days; then reduce it again one-half (leaving one-eighth), and let this be the maximum for the next seven days; then reduce it again one-half (leaving one-sixteenth), and let this be the maximum for the next seven days: then abandon its use altogether.

The above outline will be sufficient to guide the patient in treatment, and plainly indicates my system. As before stated, it can be varied, modified, and changed to suit each case, but the general plan SHOULD be adhered to IN EVERY CASE.

Patients are apt to think that so great a reduction cannot be made at one time without incurring severe pains. This is a mistake. If the remedy is taken regularly, and other rules faithfully observed, the patient can, in most cases, drop from forty grains to ten grains a day without suffering any great inconvenience. This can always be done when he is being specially treated, but in home treatment I advise a more gradual method of reduction. Unassisted by any medical agent, the reducing process becomes one prolonged agony of torture, but in conjunction with the Gold Remedy it is an easy, painless progress. At each step the patient receives recuperative energy from the gold treatment, enabling him to abandon the "drug" with comparative ease. In order to avoid unnecessary pain, therefore, as well as to give the system preparation and strength for the task, it is always best to reduce and extend upon the principle I have given.

Some constitutions will be able to reduce the quantity more rapidly than others; each patient must determine the matter largely for himself. Whenever a reduction has been made, he must not allow himself to go beyond that quantity again, under any consideration. The rule must invariably be, let the MINIMUM of one day, or series of days, be the MAXIMUM of the next. Each reduction should

be boldly made, and the position maintained. Every point gained must be tenaciously held, and, under no pretext whatever, should a single iota of gain be given up. To go back again is only to make the cure harder and more difficult to accomplish; to hold on to the new position means one more link in the chain of slavery broken, one more step taken on the road to freedom. This thought cannot be urged too strongly on all who seek a cure.

GENERAL OBSERVATIONS.

Throughout treatment the bowels should be kept solvent. Before commencing the remedy it is always advisable to take an active cathartic, and if the bowels run off freely they must not be checked up. It is the working off of the effete matter which has accumulated in the system, and as soon as that matter is expelled, the bowels will become regular and quiet. As a general rule, morphia users are very constipated, and in some cases it is difficult to get an operation of the bowels at all.

With the third week, and earlier, if possible, a system of extension should be added to the reduction. That is, the intervals between doses should be extended. If you went twenty-four hours yesterday on a certain amount, let the same quantity suffice for the next thirty hours. Rest then, for a day or two, if necessary, firmly holding the ground you have gained, and then try to reach thirty-six hours; then forty; then forty-eight, and so on. Each stage of the contest is a long step toward final and complete victory. The Remedy will constantly re-enforce you for a renewal of the struggle: and, when it has ended in triumph (as it surely will if these general directions are observed), the patient will feel that he has been almost miraculously free from severe suffering.

If there is an attack of strong craving for the "drug," take a dose of the Remedy, and then a hot bath (a sponge bath is far better than nothing), followed by a brisk walk. This helps to carry out the system of "extension." Remember, also, that the sudden attacks of craving are at first of brief duration—with considerable intervals between them. Be regular in all your habits, particularly in reference to hours of eating and sleeping. Let your diet be generous, wholesome, and nourishing. If the appetite be capricious, use beef tea, Valentine's meat juice, or raw eggs beaten up with milk or cream. In winter add a fish diet, which will be found good

if it can be had. Always keep the bowels open. For this purpose use an active cathartic: and never allow two days to pass without an action.

Do not be alarmed if you are unable to sleep much for several nights toward the close of treatment. The sleeplessness will not fatigue you. It results from the healing process which nature is carrying on within you. As soon as the nerves are freed from Opium, and have been built up anew (as they will be rapidly), your sleep will be as sound and sweet as that of a child. In every case of Cure by the Gold Remedy, the condition of health speedily attained by the patient has been remarkable. The powers and faculties are all restored, and, once more, as in youth, to live is a delight.

In some cases these rules will have to be changed somewhat; but they apply to the great majority of cases, and if rigidly followed, will invariably result in a Cure. Do not omit ANY rule, but observe all strictly.

Two days should never pass without an operation, and, if necessary, some favorite cathartic should be taken every night before going to bed.

If at any time during the treatment there is an intense craving for Opium or Morphia, take a dose of the Remedy, then a hot bath, followed with a vigorous rubbing of the body; then a brisk walk. By this means the interval between the times of taking the "drug" may be lengthened out, and the patient will be strengthened.

It is important that the patient take SOME Morphia before he reaches a point of exhaustion. In lengthening out the interval he must not allow himself to break down in the effort to make a given number of hours. When he feels weak, or the desire for morphine is getting strong, or the pains in his limbs begin to manifest themselves, then he must seek the auxiliary treatment already indicated.

There are many phases of the opium disease, and the victim is sometimes inclined to view certain symptoms with alarm, especially if he finds nothing like them mentioned in the books. But there is no cause for anxiety at all. Opium is the most insidious, subtle, and deceptive poison ever discovered. It acts powerfully upon the human system, and with such peculiar systematic energy as almost to seem like a living thing. Where it once obtains a foothold it assumes a mastery. Attempt to dislodge it and there is war—bitter, relentless war. It will not be driven out by any ordinary means, and if you attempt it, the Opium fills your whole body with

unendurable tortures, and compels you to relieve them with its own poison. If you bring a more powerful agent than itself, and seek to expel it from the system, it will not yield without a struggle. There will be strange and peculiar symptoms manifested, now and again, which are entirely new to the sufferer. They are simply the efforts of the "drug" to hold its victim. Suddenly there will come a sharp pain or an unaccountable feeling in all its intensity; let none of these symptoms distress you; they are the last efforts of a broken power to hold its sway, and continue its victims as slaves in chains. All that need be done is to follow directions, take the Gold Remedy regularly, and every vestige of the Opium poison MUST be expelled from the system, and you will be restored to the full strength of a perfect manhood.

In order to illustrate more fully my method of HOME TREATMEET, as well as for the convenience and guidance of those who contemplate treating themselves, I subjoin a hypothetical case, a table showing how the HOME patient should proceed with his treatment.

PLAN FOR DAILY TREATMENT.

A. B., in fair health; no organic diseases; using morphia by the mouth fifteen years; takes ten grains a day.

1st day—7 a. m., remedy; 7:30 a. m., breakfast; 8:30 a. m., walking exercise, one mile and back; 9 a. m., remedy; 11 a. m., hot bath and remedy; 12 m., dinner; 1 p. m., remedy; 2 p. m., walk of one mile and return: 3 p. m., remedy; 5 p. m., remedy; 6 p. m., five grains of morphia; 6:30 p. m., supper: short walk after supper: remedy at 7 and 9 p. m.; then retire.

2d day—7 a. m., remedy; 7:30 a. m., breakfast; 8:30 a. m., walk of one mile and return; 9 a. m., remedy; 10 a. m., hot bath; 11 a. m., remedy; 12 m., dinner; 1 p. m., remedy; 2 p. m., walk of one mile and return; 3 p. m., remedy; 4 p. m., walk of one mile and return; 5 p. m., remedy; 6 p. m., five grains of morphia; 6:30 p. m., supper; short walk in the evening; remedy at 7 and 9 p. m.; then retire.

3d day—7 a. m., remedy; 7:30 a. m., breakfast; short walks at intervals during the morning; remedy at 9 and 11 a. m.; dinner at noon; rest after dinner; 1 p. m., remedy; 2 p. m., brisk walk one mile and return; 3 p. m., remedy and hot bath; rest until 5 p. m.: remedy; 5:30 p. m., short walk; 6 p. m., five grains of morphia; 6:30 p. m., supper: exercise in evening; remedy at 7 and 9 p. m.: then retire.

4th day—7 a. m., remedy; 7:30 a. m., breakfast; exercise at intervals all morning; remedy at 9 and 11 a. m.; dinner at noon; rest during first part of afternoon; remedy at 1 and 3 p. m.; walk at 4 p. m.; remedy at 5 p. m.; five grains morphia at 6 p. m.; supper at 6:30 p. m.; short walk in the evening; remedy at 7 and 9 p. m.; hot bath at 9:30, and then retire. This plan should be followed, changing the hours of exercise and bath, as above indicated, until the close of the seventh day.

8th day—Remedy every two hours during the day. Meals as before. Exercise and bath at proper hours. At 6 p. m., two and one-half grains of morphia.

9th day—Remedy every two hours. Meals, bath, and exercise as usual. 6 p. m., two and one-half grains of morphia. This plan should be followed until the close of the fourteenth day.

15th day—Remedy every two hours. Meals, bath, and exercise as usual. 6 p. m., one and one-fourth grains of morphia.

16th day—Remedy every two hours. Meals, bath, and exercise as before. At midnight one and one-fourth grains of morphia, making a run of thirty hours without any.

17th day—Remedy every two hours. Meals, bath, and exercise as usual. No morphia this day.

18th day—Remedy every two hours. Meals, bath, and exercise. At noon, one and one-fourth grains of morphia, making an interval of thirty-six hours.

19th day—Remedy every two hours. Meals, bath, and exercise. At midnight, one and one-fourth grains of morphia, making thirty-six hours again.

20th day—Remedy every two hours. Meals, bath, and exercise. No morphia.

21st day—Remedy every two hours. Meals, bath, and exercise. At noon, three-fourths of a grain of morphia, making thirty-six hours again.

22d day—Remedy every two hours. Meals, bath, and exercise. At midnight, three-fourths of a grain of morphia, making thirty-six hours again.

23d day—Remedy every two hours. Meals, bath and exercise. No morphia this day.

24th day—Remedy every two hours. Meals, bath and exercise. At midnight, three-fourths of a grain of morphia, making forty-eight hours.

25th day—Remedy every two hours. Meals, bath and exercise. No morphia.

26th day—Remedy every two hours. Meals, bath and exercise. No morphia.

27th day—Remedy every two hours. Meals, bath and exercise. At noon, one-half grain of morphia, making sixty hours.

28th day—Remedy every two hours. Meals, bath and exercise. No morphia.

29th day—Remedy every two hours. Meals, bath and exercise. At midnight, one-fourth grain of morphia, making sixty hours. This is the last morphia that need be taken. The Remedy should be continued through one-half or three-fourths of a bottle, or even a whole bottle, in the usual way, to perfectly adjust the system to the absence of the "drug," and then another bottle should be taken in an easy, irregular and desultory way, to tide the patient over a convalescence that sometimes comes to him from dropping the "drug." This convalescence we know as Nerve Exhaustion.

With this system followed, a cure can be easily effected in one's own home without the personal aid of a physician, and without any one knowing that he is being treated at all. It does away with a great deal of unnecessary expense, trouble, annoyance and publicity. Hitherto it has been practically impossible to accomplish this, for two reasons: First—There was no Remedy adequate to the necessities of the case. This has been abridged by my discovery of the therapeutical action of the Double Chloride of Gold, and its successful preparation as a perfect remedy for the opium disease. Second—There was no complete and appropriate plan of home treatment, as but few understood the needs of the opium patient, or what was necessary to be done. This has been entirely overcome by my method of reduction and extension, which has proved to be the only proper and available manner of treating the opium and morphia habit at home.

Hundreds of cases treated and cured at their homes fully attest this, and clearly demonstrate the fact that it is not necessary for the great majority of patients to place themselves under special treatment. Treatment at home necessarily occupies more time, but the result is uniformly certain. Usually it requires thirty days to reach the point at which the "drug" can be abandoned, and it takes about six weeks to fully complete the cure. On an average it takes about six bottles of the Gold Remedy to cure each case under self-treatment.

I make no distinction in patients as regards the manner or quantity of "drug" employed. My system is alike applicable to all. If the patient uses two grains, or twenty, forty or sixty grains a day, it makes no difference. My plan is the same in all cases. Neither do I care whether the patient uses the Gum Opium, the Sulphate of Morphia by the mouth, or by subcutaneous injection, or whether he smokes the Opium Pipe. Every possible kind or degree of Opium disease will yield to the powerful agency of the Double Chloride of Gold.

It will be of interest to the reader to give a brief outline of a few cases which have been thus treated. They are taken from a large number, and are not selected. They are consequently typical of the general run of self-treatment cases. Names are not given, as I have no authority to use them in this way, the information here given being taken from their correspondence. As far as possible, I have used the patients own language.

CASE ONE.

Mr. W., a lawyer, took Sulphate of Morphia by the mouth, eight grains a day, and used alcoholic liquors to excess. Commenced treatment at his home, July 6th, 1881.

July 6th—Took the remedy every two hours. A hot bath in the morning. Worked in the garden during the day. Took four grains of morphia at 8 p. m.

July 7th—Slept well all night before. Had no pains to speak of. Took remedy as on previous day: went out walking and riding. At 8 p. m., took four grains of morphia.

July 8th—Slept well all night. Quite comfortable in the morning. Cannot recognize any desire for liquor and very little for tobacco. The whole craving I think is for morphia. I first took a dose of Rochelle Salts, as I did not have the pills, but as soon as I got them I took two, and two more last night, and this morning had the first operation in four days. Feel much better. At 8 p. m. I took four grains of morphia.

July 9th—Took remedy as before: a hot bath in the morning. Went out rowing in the afternoon. Bowels open. Took two grains of morphia at 8 p. m. No liquor to-day and no desire for any.

July 10th—Remedy as on previous days. Bowels regular. Appetite good. Reduced the morphia to one grain at 8 p. m.

July 11th—Had a good night. Continued taking remedy every two hours; hot bath in the morning and one in the afternoon. Went out riding, and did some work in the garden. Bowels regular. No appetite for alcohol and but little for morphia. Took one-half grain of morphia at 8 p. m.

July 12th, 7:30 a. m.—This is my seventh day. I have succeeded in getting through the night on the one-half grain. At 3 p. m. I passed the crisis and slept well till 6 o'clock. I then got up, took a dose of the remedy, a bath, and some exercise in the garden; and I am just now going to breakfast, for which I have a hearty appetite.

July 13th—Took my remedy every two hours all day. Mowed some grass for my horse, and took riding and walking exercise. A hot bath in the morning and one in the evening. Am hungry nearly all the time. Did not take any morphia to-day.

July 14th, 7 a. m.—Slept badly last night. I have now gone sixty-one hours, and have successfully passed one paroxysm of craving. I feel no craving now. Hallelujah! But perhaps I am not out of the woods. Took my usual bath to-day, and plenty of exercise. I drove into the country after celery plants, and spaded ground for them, and mowed.

The patient did not take any more morphia at all, and gained in health every day. On September 4th he said, "I am steadily on the gain so far as health and strength are concerned; am regular at eating, sleeping, etc., and have a good appetite and sleep like a baby. I get up in the morning with a craving for breakfast that is simply ravenous. I can hardly wait till I am dressed. I think it is better thus than to FORCE an appetite by taking down a half pint of whisky. I have no fear of ever taking morphia again."

This was a case of Morphia and Alcoholism combined. The desire for Liquor was destroyed in two days, and in six days he took his last dose of morphia. He only used two bottles of the Gold Remedy while under treatment.

CASE TWO.

Mr. H., a merchant, was taking four grains of Morphia a day hypodermatically. Commenced treatment on the 17th of June, 1882.

June 17th—Reduced daily allowance to two grains. Took remedy every two hours. Some out-door walking exercise, but mostly in the store.

June 18th—Continued taking the remedy. Took a sponge bath at night. Took two grains of morphia at night. Did not have any pains all day.

June 19th—Slept well last night. Have a good appetite. Remedy every two hours. Exercise chiefly in the store. Got a hot bath in the afternoon. Took one grain of morphia at night.

June 20th—Felt so well I determined to make a break and quit. Took remedy every two hours: went out riding twice and got a hot bath in the evening. Took one-half grain of morphia, and made up my mind to begin the extension process on that, and continue extending indefinitely.

June 21st—Had a good night's rest. Ate a hearty breakfast this morning. Followed up treatment all day. Am extending the interval, and, consequently, no morphia for me.

June 22nd—Am all right this morning. No pain. I think I am through with morphia, and shall try and go through the day.

June 23rd—Have not taken any morphia yet. I take the remedy every two hours, though, and follow directions as closely as possible. I believe I am cured.

June 24th—I shall not need any more medicine nor any more morphia. I am getting better every day, and I never think of the accursed "drug" without a shudder. What an escape!

Subsequent letters informed me that he was completely cured, and was robust in health, and able to do more in a day than he could formerly in two.

CASE THREE.

Mr. D., a manufacturer, had been using sulphate of morphia by the mouth; twenty-five grains a day; was in bad health; suffered from a lame back, kidney troubles, bowels sore and tender; also diabetes. Commenced treatment March 2d, 1882. Patient reported irregularly.

First report was on March 6th—I commenced taking your medicine last Wednesday morning. I cut from twenty-five to ten grains next day, and have kept it up until this time. I have not felt any craving for the "drug," with one or two exceptions, then not bad, but felt all right. Slept pretty well, but not first rate, although I had no pain at night. I have had a bad cold on my lungs ever since I started in, which I suppose makes me much weaker. When I make my next cut, I think I can put it to one grain twice a day.

Will it do for me to cut so fast? If so, after the one grain cut I shall cut the whole thing. I have not much appetite yet.

Second report, March 14th—I am doing pretty well, and am now taking about one grain twice a day, morning and night. Have been taking this quantity three or four days. Am rather weak, and do not get strength as fast as I would like. I was not well when I commenced taking the cure, having a very bad cough, and cold on my lungs. My back and spine are so lame yet, that I cannot use a flesh brush at all: but I use a coarse towel as much as I can. My appetite is improving, and my bowels and kidneys are working better: in all I feel quite encouraged.

Third report, March 21st—I am now taking the same as when I last wrote. Will be time to cut again on Wednesday. I got along very well with this little quantity, but I have been twice very near getting quit of it entirely. My back still hurts me some, but altogether my health is very much improved.

Fourth report, March 25th—Night before last I took one-half a grain on retiring, and then went twenty-four hours without any; but was feeling badly last night, so took another dose—one-eighth of a grain.

I do not expect to take any more of the drug if it can be helped. It is astonishing how little will quiet me now. Bowels and kidneys are improving. Yesterday morning the bowels moved of their own accord very nicely, which is quite an unusual occurrence with me.

Fifth report, March 30th—I have been three days without morphia and have no desire for it at all. My back and spine are still weak, but improving. My general health is good, and my appetite is first rate.

Sixth report, April 7th—I am doing nicely now: took last morphia ten or twelve days ago, and am beginning to get stronger: sleep better, and do not have any pain. My back is getting stronger all the time.

Later correspondence informs me that he has continued to improve, and has never had any more desire for morphia. This was a remarkable case, from the fact that the patient was in such bad physical condition when he commenced treatment, and also because of the quantity used each day. He commenced treatment on March 2d and stopped the use of morphia on the 27th. He took four bottles of the Double Chloride of Gold.

CASE FOUR.

E. W., fifty-one years old; in average health; using six grains sulphate morphia, hypodermatically, daily. Commenced treatment on December 22d, 1885. Did not send regular reports.

December 31st—Last night I reduced my daily portion of morphia to two grains, and suffered no inconvenience, much to my surprise. So far, I have had no trouble at all. I have not had any pain anywhere. One night I lost some sleep, and one day the medicine produced some nausea, which soon passed away, leaving me in good condition. I now take the medicine regularly. Find I cannot take hot bath regularly, and may have to omit that sometimes.

January 7th—I made another reduction last night, this time to one-half grain. I now take full doses of the medicine all the time, and I sleep better. My general health is good, and I am making splendid progress.

January 12—I have been forty-eight hours without taking any of the "drug," and I think I am all right now. I have had no inconvenience at all, so far, and I have no further use for morphia. It seems wonderful how easy it has been for me to quit. I shall take the remedy every two hours, until I adjust the system perfectly to the absence of the "drug," after which I will take it, as you direct, in an easy, irregular and desultory way, till tided over the Nerve Exhaustion, which, as you say, is only convalescence.

I have heard from this patient since, and learned that he never took any more morphia. He finished the remedy he had on hand, making four bottles in all, and has since been in excellent health.

CHAPTER XVIII.

EXPERIENCES OF RECENT OPIUM USERS.

This and the two following chapters of experiences have been written by former Morphia Users themselves, and are full of interest. They have never been published before, and present truthful and accurate pictures of the Opium Habit, which should be carefully

studied. Doubtless, thousands of victims could tell similar stories of misery and woe, and I have in my possession a large correspondence full of details of the same character.

These cases were written for this work at my request, and are typical of the majority of the great army of victims of morphia.

Dr. B——, a regular physician, residing in Texas, wrote for a pamphlet on the Opium Habit. It was sent him, and, having ordered my remedy, he wrote a series of letters describing his case, and giving his experiences in such interesting terms that I have decided to make the following excerpts from the correspondence. The state of despair and ruin produced by the Opium Habit have seldom been portrayed so vividly.

January 19th—"Unhappily a great many of the victims of Opium disease are reduced to poverty before they know where they stand, or begin to look for help; and hundreds have been brought to poverty by FRAUDS calling themselves "Doctors" and beguiling the poor wretches with solutions of morphia at fearful prices. One who thus styles himself, and who was, I think, the pioneer of these Morphia dealers, got three or four hundred dollars (may be more) out of a poor old man in this county, and then, of course, when the MONEY failed, left him, as to the habit, exactly where he found him; and to this day the gentleman is consuming about four drachms of opium daily. He has sold property, piece by piece, to gratify the craving for opium, or pay for the "antidote," until now he is well nigh an object of charity. I myself have been beguiled of a large amount for so-called "antidotes." It is the old story of the drowning wretch clutching at a straw.

"I fear in my case, after so long a time, there must be structural disease in the brain, degeneration of tissue, etc., etc., which, even were the cause entirely removed, would still leave INCURABLE damage. At my age (sixty-three), the brain would naturally begin to weaken, and then such long abuse superadded, I don't see how it CAN recuperate. That I have been absolutely INSANE there is not a shadow of doubt, and at divers times, driven by sufferings, I have been on the very verge of suicide. Were I to continue writing both day and night for a week, I could not then fully relate the unutterable torments I have gone through. Once I was a prosperous, respected man; now I have lost property, health, character, money, EVERYTHING. I expect to die a pauper and in debt, and leave to my family nothing but the heavy cloud that hangs over my name.

"Once I looked upon opium as a '*magnum donum Dei*' for the alleviation of human suffering. Now I regard it as a deadly CURSE to the race, and believe it would be a blessing if the seed of the cursed poppy were destroyed utterly and lost from the face of the earth. The curse of ALCOHOL is mostly intermittent, allowing its victims some intervals of rationality, and, frequently, long intervals; but that of OPIUM is perpetual; the victim never CAN stop—he MUST go on, or suffer the torments of the damned until death releases him. I would like to warn medical practitioners against that trouble-saving but insidious instrument, the hypodermic syringe. How many patients have learned the trick of that instrument, and learned it to their own ruin! How many poor women and helpless, innocent children have been brought down to poverty and actual beggary by it? The drinker of Alcohol does, SOMETIMES, come to his senses, go to work at his calling, and make something, however little; but the Opium user, HARDLY EVER. He sinks deeper and deeper, faster and faster, until he becomes simply a breathing corpse, a burden to himself and a curse to all connected with him. Such, at least, is my experience.

"Sometimes I am inclined to give up in despair. Financially and SOCIALLY, I am utterly and totally ruined, and d—d for good and all, beyond any hope of recuperation: and but for the labor of my son on my poor little farm, would not have bread to eat. I am absolutely at the mercy of others. To a man of a once proud spirit this is intensely galling. All my former friends have dropped off, one by one, long ago. In such a case, what is life worth to any man? And the longer it continues, the worse it becomes. If this is not hell upon earth, I cannot imagine what is!

"Away out here, remote from civilization, it is hard, indeed, to find any but the very commonest medical talent, and the most superficial advice. As to the treating of the opium disease, all the doctors in this part of the State are in absolute darkness. They don't know one solitary feature of it, but are as ignorant of it as the horses they ride! Graduating at local and inferior medical colleges, what CAN they know, beyond the use of calomel, quinine and a few other drugs?"

January 26th—"As soon as I can get the box from the express office (ninety miles), I shall commence taking your remedy as directed—though, I must add, with a faint heart. I do not, for a moment, doubt your skill, nor the utility of the remedy. But, when

cured, what shall I be fit for? Old, broken down, sunk in poverty and debt to the very lips by the accursed "drug"; what use can I be to anybody in any station? The past ten years are GONE and WASTED, and all my property, my faculties, mental and physical, EVERYTHING of value in life has gone with them, and here I am, a miserable, helpless, useless wreck! It is such reflections which excite suicidal tendencies. When a man who has been prosperous, respected and useful, finds himself stranded on the shore of life, actually an object of aversion to all around him, what CAN he do? How CAN he bear the woful consciousness that his own folly has done all this? Looking back over past years to days when he was honored and successful, and far above all fear of want, what wonder if the suffering is too much to bear, and he seeks the only exit from such a state of misery that is left him? Despondent and wretched as I am, I will wait to see what your remedy can do for me, faithfully taken."

February 3d—"Medicine not yet received. When I get it I shall try to obey your directions, for God in Heaven knows that I am tired of my slavery, and bowed down to the very dust in humiliation and shame, when I think of my wasted years and means, and my ruined family. Sometimes I almost become wild with excitement and remorse when all this rises before me. I have acquired a profound contempt for myself, and believe I do REALLY DESPISE myself more thoroughly (if possible) than anybody else does. Only to think of business, duty, labor, family, all lost sight of, neglected, let go to destruction for ten long years,—it is enough to make everybody hate me and despise me, as I am assured they do, and cause me to hate and despise myself.

"I do not doubt your skill one minute, but I do consider myself too utterly crushed down, too completely degraded ever to hold up my head among men again, or presume to do business with them. Everybody about here knows my history, how I have wasted my life and brought my family to ruin, and I could NEVER go among them and hold up my head again. I feel as though I no longer have the right of equality with others that I once had. Sometimes I lose a whole night's sleep revolving these things in my mind. Often when I see persons approaching who were once my friends, I manage to get out of sight, to avoid recognition. I cannot forget what I have been, and the comparison with what I NOW AM overwhelms me so that I would sink int the earth, if I could, to be out of

people's sight. They regard me as sunk down beyond all hope or possibility of resurrection, and would count it a MIRACLE to see me returned to soundness, both mentally and physically. The people around me are full of their various business—I alone am without occupation, avoiding the walks of business, my life a dead, stagnant waste.

"Even in my own house and in my family I am simply a CIPHER. Nobody notices my movements, or would miss me if I died. It is simply a sort of living death. Once I was all action, life and energy: now dull, apathetic, despondent; cut off from human sympathy and utterly isolated. Your letters have been like an electric shock, rousing me up to speak, and leading me to reveal what had been so long pent up in my own breast.

"One in my condition gets little sympathy. Men say 'he ought to stop,' etc., as though he COULD stop at his own volition, and regard him more as an offender against society, than as a helpless victim, bound hand and foot with bands of iron. I have borne the most unfair comments and insinuations from people utterly incapable of comprehending for one second the smallest part of my suffering, or even knowing that such could exist. Yet they claim to deliver opinions and comments as though better informed on the subject of opium using than anybody else in the world. I have been stung by their talk as by hornets, and have been driven to solitude to avoid the fools.

"I am glad that you are establishing a Sanitarium at Dwight for the victims of Opium and Alcohol. It is not creditable to the profession that the true Remedy for these diseases was not sooner discovered, but the search involved trouble, midnight study, microscopic investigation, etc., and therefore it has been neglected."

February 7th—"Have just received the medicine. My mental condition just now is miserable beyond description. The spectacle of an innocent family brought down from comfort and respectability to pinching poverty by my own vice and folly and weakness, is ever before me. I feel that my family would have done better if I had died ten or twelve years ago. This despondent feeling seems to increase, and God knows there is cause enough for it. All the evil I have wrought, all the ruin I have caused these ten years, rises up against me. I have but small hope of cure—I tell you this candidly. The clouds seem to gather around me, darker, blacker every day. Some days the suicidal impulse comes on me so strongly that

I can barely resist it. A fear of making matters in some way worse for my family has restrained me so far. Oftentimes I envy the very criminals in the penitentiary, who enjoy physical and mental health and are not tortured by remorse of conscience. Had I ruined only myself I could endure it better, but I have dragged my wife and children down with me—there lies the sting of it!"

February 10th—"I began taking the remedy on the 7th inst., and at once cut down my doses of opium one-third. Physically, I do believe, the medicine has already helped me, and that in a week or two I can wholly abandon the "drug," but mentally my condition is superlatively miserable. I fear there is an inherited tendency to insanity in my blood, which will make my complete cure impossible. The spectacle of a wife, son and daughter all struggling with hard, grinding poverty, after once living in affluence, tears my very heart strings, when I remember that it is all caused by my fault, my folly and my sin. Every friend and neighbor I once had was alienated long ago. Even my own family are necessarily estranged from me. They tolerate my presence because they must, but I can see that all feeling of respect is worn out long ago, and I cannot blame them. I have neglected my duty to God, to society, and to my family. I have squandered thousands that should have been saved for them; and ALL through that vile, cursed "drug." No wonder people shun me and look on me with aversion. I have given them abundant cause to do so.

"I was not raised to work; would to God I had been! for then I might, when cured, do something for my own support. I was, unhappily for me, 'a gentleman's son'—raised up in that grade until eighteen years old, and then by hard fate was thrown upon the world 'my own master.' With a highly sensitive brain and nervous system, and a feeble, delicate, almost feminine frame, I was the victim of all sorts of torments which more robust men would have laughed at. I never had self-assertion—or what is now called 'cheek"—and I think it was the lack of self-confidence which first drove me to opium."

February 14th—"Am deriving benefit from the remedy—doing well physically. Mental torment, that of which I have before written at such length, is the great trouble. My wife is one of the best of women, but I, miserable wretch that I am, have ruined her life, broken her heart, and brought her down to miserable want. That she still lives is a wonder, after all I have caused her to suffer. Had

the first dose of morphine killed me, it would have been a God's blessing to her and her children. I could not write down in a week all the misery, shame, suffering, degradation, that opium has brought on me and my innocent family. As to society, I am totally isolated —like a diseased limb which has been severed from the body. No doubt I talk and write incoherently. My mind is in such a state that I cannot help it."

February 18th—Since my last, I have cut my diurnal dose of POISON down to one MINUTE piece per diem, and now undertake to "fight it out on that line" until I either conquer or die. God knows it would be a supreme happiness to me if, by the publication of my experience, I could save even one unfortunate from the deadly pit into which I fell. I owe that much to suffering humanity, and I also owe it to you, to let other victims know where to look to seek deliverance. * * * Had I followed some other walk in life than the practice of medicine, I might never have handled opium. Seeing the quick relief it gave to patients first led me to tamper with it myself. I have known many doctors to fall just in that way. It would be a grand thing to teach men, AND WOMEN TOO, to approach the insidious "drug" with as much caution as they would the rattlesnake in his deadly coil, and NEVER to put themselves in its power except under direct compulsion, backed up by professional advice. Why do not the temperance lecturers, now so numerous and "eloquent," pass now and then from their vivid pictures of the horrors of Alcohol, to speak of the more deadly, because more secret, monsters, Opium and Chloral? Whisky permits its victims to stop now and then, and rest and recuperate nerves and brain, and to work: but Opium, NEVER. Day by day, night by night, the deadly work goes on, until mental darkness or merciful death closes the scene forever. No land, no region is exempt from the opium curse, and its victims are chiefly of a kind that society does not willingly consent to give up to death."

February 28th—"The medicine has killed the craving for opium, and I have put THAT away *in toto*. Unhappily the opium trouble is not my only one—some other affairs worry me by day and break my rest at night."

March 3d—"As soon as I get over my nervousness, and am able to sit at my desk and compose—which I do rapidly in my normal condition—and to handle a pen with ease, I will furnish you with a statement which will COMPEL the respectful attention of 'profes-

sionals,' and light up once more the flame of hope in the bosoms of unfortunates who may be crying aloud, as I was, 'Who will deliver us from this body of death?' After having been dragged up from the very gates of Hell itself; after having had the pistol loaded to blow my own brains out, and been led to forego my rash purpose by your promise of deliverance, and after finding the promise fulfilled *ad literam*, I claim a RIGHT to testify on the subject, and would be a miserable, ungrateful wretch should I fail in that duty, for it IS a duty and shall be performed."

March 10th—"I do not know but that, with just one exception, I was the most pitiful, miserable, abject slave of the accursed 'drug' that could be found upon the soil of this broad State. Your remedy SET ME FREE. NOT A DOUBT OF THAT, and, as in duty bound, I propose to praise the bridge that carried me over. One could not well do less.

"Why is it that practitioners, as a rule, have never made a study of the opium disease? It IS a disease, as much so as gastritis, pernicious fever, or any other ailment they are called upon to treat. Yet you hardly ever meet one who knows, practically, anything about it. Ask anyone of them how to deal with it, and he will tell you, 'Oh! that is very easy; you must REDUCE YOUR DOSE so much every day, until you finally get it down to nothing, and then quit it.' Just as though any opium user that ever lived would, of his own volition, cut off the quantum of the one sole thing that enables him to stand upright, to walk, talk, eat, read, etc.: in a word, the agent which keeps the breath of life in him, and without which he would probably die in horrible torment. Why, they might as well tell the north wind to stop blowing as to tell an opium user to stop short of a given degree of stimulation, unless they give him something that will tranquilize the nervous system, or overcome, in some manner, that wretched, miserable craving during the absence of the habitual stimulus. That is precisely what your remedy does. It keeps life in the patient while undergoing the reduction of his dose."

From this time forward the letters are wholly free from those dark colors and tones of despair which were before so prominent. They grow bright and cheerful, discuss current topics and relate personal experiences, and plainly exhibit the infinite difference between the thoughts and feelings of a ruined slave to opium, and one lifted from the abyss and set at liberty.

CHAPTER XIX.

THE MORPHINE-LIFE OF A LAWYER LIVING IN NORTHERN ILLINOIS.

While in my sophomore year in college I read DeQuincey's Confessions of an English Opium Eater, and also his later utterance, Suspiria de Profundus. The first essay kindled within me a desire to experience for myself the grand dreams to which the "drug" gave birth in him. The latter did not warn me. I had not the remotest intention of becoming an opium user, nor could a special divine revelation have then made me believe that MY sighs would ever ascend from the midnight depths. I procured one or two grains of crude opium, and took it "just for fun," as I should have then said.

The effects were delightful indeed! I had plucked the fruit of a forbidden tree, but it was very sweet to the taste, and seemed to open my eyes. I did not know that with the first taste there was thrown lightly around me a coil of the serpent, whose folds were at last to envelop with rings of terrible strength. From time to time I repeated the experiment, but at considerable intervals. It seemed to me that I had found a new source of mental inspiration, and that I need no longer be dependent on whatever fickle god or goddess it may be which presides over the mind and directs its varying conditions.

Simply by swallowing a lump of opium—or a minute powder of morphia, which I soon came to use generally, instead of gum—I was (or rather BELIEVED that I was) lifted up into high regions of intellectuality and had vivid imaginings. I therefore gradually came to use morphia when pressed by literary work. In time, I had frequently to address public meetings extemporaneously, and I found that a small dose of the "drug" took away the nervous embarrassment, and enabled me to face an audience without physical or mental tremor. I did not perceive, till afterward, that the influence which prevented preliminary trepidation, also prevented that natural, healthy and fruitful excitement which enables a speaker to "think on his legs," take advantage of the varying moods of his listeners, and to throw into his speech all the weight of his individu-

ality and character. A speaker whose oratory is inspired by morphia may indulge in what are called "flights of eloquence," and thus astonish "the ears of the groundlings"—but if not

> "Full of sound and fury
> Signifying nothing,"

It will be more ornamental than useful: it will exhibit more display than power and effect.

It was ten or twelve years before I began to be alarmed on the subject of my morphia using. Even at this time I only used it two or three times each week. Its effects still lasted for a considerable time. The first and second days after taking, say a drachm of laudanum, or its equivalent of morphia, I would feel no desire to repeat the dose. I was usually quite drowsy during the day after taking it, but the next day would, as I thought, feel naturally, and it was only on the succeeding day that I would begin to feel as though another dose of the opiate would be agreeable. I was deceived by the intervals, not then knowing that the poison extended its influence through those days of apparent freedom. I imagined that I could entirely cease the use of the "drug" if I pleased, because I did not feel obliged to take it every day.

At last, however, having become uneasy on the subject, I made such arrangements that I could devote myself almost entirely to physical labor for awhile, and resolved to use the time to abandon the habit. For two months I did not take opium in any form, and the amount previously taken at a dose not having exceeded, and being usually less, than two grains of morphia, I could go to bed tired out with physical exertion, and each night I suffer no noticeable inconvenience.

But as soon as I began to have leisure I found that I was not cured. The craving for the opiate again manifested itself. It was not a painful demand, an outcry of nerves and muscles and the whole body for the poison, but simply a hunger for the mental stimulating effects of the "drug." It did not make morphia seem an enemy whose fierceness must be placated, but a friend whose modest request there was no sufficient reason to refuse. It is in this way that the victim of the opium habit becomes a helpless captive before he is aware. The evil spirit of the "drug" hides its strength and touches the doomed one gently until it has made its grasp sure:

then claws protrude from the soft hand and clutch the captive with a grip which he can have little hope of breaking. I resumed the use of morphia, taking it at first at the former intervals, but soon came to use it every day.

It is because of my experience that I distrust all alleged "cures" which are said to be brought about either by gradually reducing the amount of the dose, or by stopping its use at once. There could not be a more favorable case than mine. I was as strong, and in as good health as was possible for a man of good constitution to be, under the circumstances. I ceased to use the "drug" for two months and did not suffer the least inconvenience from so doing; but at the end of that time my craving to experience the opium intoxication was just as strong and just as irresistible as at the commencement of the period of abstinence.

From the time I began to take daily doses of the "drug" my bondage was confirmed. This was over ten years ago. The quantity taken was gradually increased until, for the last four or five years of my "bondage in Egypt," I took each twenty-four hours, and usually in a single dose, from fifteen to twenty-five grains of the sulphate of morphia. I did not usually measure very accurately, but during the last year or more one drachm bottle of morphia lasted me not over three days, and often less.

By the time I had reached five grains I was forced to admit to myself that I had become an opium user. The fact is, doubtless, that notwithstanding the intervals between indulgence during the first ten or twelve years, when I seemed to myself to be only toying with the monster, and could escape from him when I would—I was, in fact, a slave almost from the first dose. The tiger was toying with ME—allowing me short runs of seeming escape—before it should make me feel the piercing of its fearful fangs.

During three or four years after I had confessed to myself that I had joined the sad ranks of the vast army of opium users, I made several efforts to find some way of escape. I took several bottles of a so-called "painless cure" or "antidote." This was a reddish mixture, tasting like glycerine, with a tinge of bitter. For a while it took the place of morphine, but any need for extra exertion in my business, or any special vexation, or increased responsibility, sent me to the morphia bottle again. Whenever I ceased to use the nostrum after taking it for a few weeks. I found increased doses of morphia necessary to sustain me.

A year or two later I learned that a firm of manufacturing chemists in Chicago were preparing a compound elixir of nux vomica which they recommended as a remedy for the opium habit. The patient was directed to dissolve a quantity of morphia in the preparation, equivalent to about three-fourths of the usual daily ration of the "drug" in each four doses of the liquid, and take four doses of the mixture each day. While taking this preparation I could reduce the quantity of the opiate to some extent without much difficulty, but all effort to get below from six to eight grains in twenty-four hours was useless. There is this to be said in favor of those who manufacture this elixir, one knows what the agent relied on is, viz: nux vomica, and knows that he is taking morphia, and not some pretended "antidote" whose principal efficacy is to disguise the morphia which it contains in large quantities. I became absolutely satisfied that the "painless cure" nostrum which I had been taking, had for its active agent—if it had any active agent—some preparation of nux vomica or else quinine, which disguised the effects of morphine sufficiently to deceive the patient and cause him to believe that he was not taking any form of opium, and to continue to order fresh bottles of the nostrum. My own experience convinces me that these so-called remedies are worse than worthless for the cure of the opium habit. Like the "painless cure," the compound elixir seemed to create an increased appetite for morphia, so that my last state was worse than my first.

The trial which I made of the compound elixir of nux vomica was quite thorough, and when the inevitable failure came I was much discouraged. During the years of my subjection to its power, the "drug" had been accomplishing in me its evil work. All present exhilaration from its use had long since ceased. The drowsiness which, at first, did not make its appearance until eight or ten hours after taking the daily dose, now came on in half an hour, and for from one to three hours I would sit dozing, half asleep, thinking or dreaming of nothing definite or of any importance. Exertion became more and more distasteful. Business was postponed, and responsibility avoided. Ambition and the desire to accumulate were paralyzed. I shrunk from attempting any new enterprise, and seemed unable to bestow upon anything continuous thought. Under the pressure of excitement I could think and work with ordinary ability, but during the periods between I lived a torpid existence. I continued to read considerably—using one eye for hours, when

morphia had rendered me diploptic—but what I read was not assimilated as formerly, and I did not increase in knowledge in proportion to my reading. At length I came to shrink from taking up any book except some work of fiction. I seem to have been an instance of arrested development. The promise and the hopes of my earlier years were unfulfilled. I was gradually being crowded to the outside of the compact mass of those who are in the centre of activity and who are pressing forward with all their energies to win the prizes of life.

Society became distasteful to me, and I avoided meeting even my most familiar friends. One principal reason for this was that I was perpetually conscious of my slavery. I did not show marked outward signs of the habit which was destroying my life, but the fact of its existence left my consciousness for hardly a moment. I could not respect myself. Much less could I assert myself, for I knew that, at any moment, my shameful secret might be discovered or revealed. This perpetual feeling of shame, causing loss of self-respect, is an effect of the opium habit which, so far as my own case is concerned, was worse than any physical one. I never laid down at night, for at least ten years, that my morphine trouble did not at once come into my thoughts—as though it had been a tormenting imp more malicious than Poe's raven, perched ever in waiting upon the bed's head. Regrets for the past, resolutions of resistance and escape for the future, repeated themselves over and over again in my mind, and beneath all was the ever-present consciousness of secret weakness and concealed disgrace.

About a year ago I found myself wondering if the best way out of it might not be to take some short route to the long sleep. Although I did not seriously debate the question with myself, I could perceive that my mind was growing morbid, and I could not but know that even the faint signs indicated pointed to the possibility of a sudden and desperate end. All the other phenomena which I have mentioned were now much more violent than ever before. I felt that a crisis of some kind could not be long delayed, and I had little reason to hope for anything good. It was about this time that my attention was called to the Double Chloride of Gold, as prepared by Dr. Leslie E. Keeley, for the cure of the Opium Habit. A year before, on learning that he was successfully using this agent as a remedy for Drunkenness, I had written him, inquiring if it would not cure the Opium Disease also. He replied very briefly that he

had not yet perfected an Opium Cure. and preferred not to make any promises or even representations on the subject.

Some months afterward I learned that he was using a preparation of the Double Chloride of Gold in the treatment of the opium habit, and with entire success. From his previous letters to me I was disposed to think that any representations he might make on the subject would be less rather than more than the truth: but. to entirely satisfy myself, I paid him a visit. I found everything to be as true and genuine as the gold out of which his chemist was preparing the Chloride of Gold and Sodium. Soon afterward I began taking the remedy, and, although I was for some time engaged in duties which involved a (to me) heavy responsibility, I was able in a comparatively short time, and without the slightest inconvenience, to reduce from twenty to two grains, each twenty-four hours. Long before this point was reached I had come to KNOW that I was being cured. My will responded to the influence of the remedy, even as the dead body of Lazarus did to the word of Jesus, and arose and increased in strength. The cloud began to lift from my mind; the dull opium-glaze commenced to clear from my eyes; life began to have some brightness of hope in it: and my dormant energies stirred in their awakening.

Then, in order to mingle treatment with holiday, I went to Dr. Keeley, at Dwight, Illinois, and in ten days I was free. Three or four wakeful nights; a few aches and pains in my feet and ankles: two or three days of lassitude at the end of ten days—this was all I had to pay, in the way of suffering, for my cure! "Marvelous!" "Miraculous!"—how often I repeated those words during that ten days! It seemed impossible that any remedy, no matter if it had a golden instead of a "gilded hand," should thus "shove by justice" and permit the opium victim to so easily escape the penalty of his indulgence. But whether the fact can be harmonized with the "laws of nature" or not, it remains a fact that I was cured, and at a cost of suffering so absolutely insignificant that it now seems to me that I had none!

And how shall I portray the condition of super-abounding health which I have been in ever since? Even when a healthy, happy boy, I was not so PERFECTLY free from physical discomfort of every kind as I have been for months. Exertion, both mental and physical, is pleasant to me, and I can endure three times as much of the former as in my best days previously. I ceased taking the opium

remedy in a week or two, then took his preparation of Neurotine for two or three weeks, but only semi-occasionally for the last one; but I have long since ceased to take or think of either, or of any medicine whatever. And only those who have had the same deliverance from opium slavery can know how absolutely all desire for morphia or for any narcotic or stimulant is removed. I had chewed an ounce or more of tobacco every day for years, and had long abandoned all hope of ever ceasing its use: but it became distasteful to me during treatment, and I at once stopped using it, without even a trace of discomfort.

As to the comfort and pleasantness of Dr. Keeley's Sanitarium system of treatment for the opium patient, his own unfailing patience and cheerfulness, and the courtesy and kindness of his associates, perhaps, I had better let others speak, lest my words should be too highly seasoned with praise.

While I cannot cease to regret the almost total loss of at least ten years of my life, still, at forty, I hope and believe that the future holds for me some prizes which I can win. I am no longer an alien among my fellow men. I have crossed the "Slough of Despond;" the burden has fallen from my shoulders, and I face the coming days with hope and faith.

CHAPTER XX.

EXPERIENCES OF DR. J. M. R., OF SOUTHERN ILLINOIS.

It was in the year 1867 that I began the use of morphia continuously. I had suffered from chronic diarrhœa ever since the close of the war, in which I was a surgeon, and I at last resorted to frequent doses of morphia as the only certain means of controlling the difficulty. I at first took about a half grain every two or three days, but at the end of a year was taking from two to five grains each twenty-four hours. About this time I became alarmed, and undertook to abandon the use of the "drug." My practice was to take my dose in the morning of each day, the effect lasting for twenty-four hours. I found that I could get through the day succeeding the morning on which my usual dose was omitted with comparative

comfort, and could sleep during the first night, but after that I had neither sleep nor rest. My uneasiness, and the aches and pains in every part of my body, were unbearable. Sometimes (for I made several attempts), I would hold out for four or five days, but at the end of that time the limit of my endurance was reached, and I had to go back into my captivity. I was a confirmed morphia user—that fact could not be disguised. The only way to avoid insanity, or death from mere intensity of pain, seemed to be to follow the path on which I had entered without ever again attempting to leave it. From this time the daily quantity of morphia taken steadily increased, until in 1876 I was using from thirty to thirty-five grains each twenty-four hours.

About this time I saw the advertisement of a man in Indiana, who claimed to have discovered an "antidote" or "painless cure" for the opium habit. I wrote him at once, telling him that if his cure was genuine I needed and wanted it. He replied that he had a remedy which had never failed in a single instance to effect a cure. I sent for a month's supply, paying him eighteen dollars. The morphia which this medicine contained in such large quantities was so disguised by quinine that I did not recognize its effects for a considerable length of time, and I honestly thought I had found deliverance from my chains. I even wrote him that I thought it would cure me. I kept on with it until I had taken ten or twelve bottles, costing me altogether about two hundred dollars. By the time I had used half this quantity, I became almost certain that morphia was the main ingredient in the preparation; but my friends were more confiding, and, urged by them, and still having a very small remnant of hope that the "antidote" might be genuine, I kept on, as before stated. It is hardly necessary to add that I was not as near being cured when I abandoned the preparation as I was when I began its use.

A while after this, I saw the advertisement of a woman of the same place, and, clutching at every straw, I concluded to try her alleged "cure," especially as her terms seemed more reasonable. I took three bottles of her "remedy," paying twelve dollars for each one, the quantity lasting three months. I found the preparation to be precisely like a large quantity of morphia and considerable quinine dissolved in glycerine, the mass being colored red with aniline.

I next tried a preparation advertised by one Dr. J. C. H., of Chicago, as a sure "cure" for the habit He wrote me that his regular

price for treating my case for three months (at the end of which time I should be positively cured), would be one hundred dollars. but he would charge me but fifteen, as I was a regular physician in good standing. I was in such a constant opium stupor, and my judgment and common sense were so obscured, that such evident proofs of charlatanism as this offer exhibited, did not warn me. He sent me printed "testimonials," as the others had done, and I was foolish enough to believe them simply because they were in print. I ordered a "three month's" supply of his preparation—all that he said would be required—and received twenty-five bottles containing about six ounces each. If I SHOULD need more he wrote me that he would charge nothing for the additional amount.

I followed his "directions" implicitly, taking twenty bottles. The other five fermented and became sour. While taking this remedy I felt precisely as I had, at times, previously, when trying to get along with reduced doses of morphia. My sleep at best was insufficient, and often I could not sleep at all, and, besides, I suffered from a feeling of great fullness or swelling of the head, with giddiness, and with pains all through my body. Half an hour after taking a dose of the preparation, my mouth would be so "cottony" and my throat so dry that I could not swallow, nor hardly speak. This and certain other intensely disagreeable and repulsive sensations which I felt, were caused, as I now know, by that disgusting and most powerful poison, atropia.

At the end of the twenty bottles my general health was worse than when I began them, and my craving for morphia sprang up, at once, in all its strength. I wrote H. all the facts, and he replied, in substance, that he had made a slight mistake, and that for ten dollars more he would send an additional quantity of his preparation: enough to cure me. But at last it did not require this attempt to violate an agreement and extort money to open my eyes. I had learned from my own case and others that his medicine had no curative power, and after informing him in very plain terms of the light in which I considered him, I permitted the matter to drop.

During the years in which these things were occurring, my condition was growing worse in every respect. Each so-called remedy increased instead of diminishing my need of morphia, and I was taking from twenty-five to forty grains per day. I grew wholly unfitted for business, and allowed much of my practice to slip out of my hands, merely because I was too sluggish and too procrastinating

to attend to calls. All that I earned for ten years went for morphia, or for those wholly useless "cures." Poverty stared me in the face, and the worst of it was that I could not get rid of the feeling that I was to blame for this condition of affairs. My life was a failure, and the gloom and despair I felt were constant and unrelieved. Twice during the last five years I have been on the point of suicide. The first time the revolver was taken from me, and the last time some one came up as I was about to shoot myself, and my thoughts were diverted. The infirmity of will induced by opium is, I think, all that kept me from ending the miserable story of my life with a bullet. I felt that to die and go to hell would involve less torment than that I was suffering every day. I was emaciated, pallid, weak in body and my strength of will and energy of mind were all gone. I felt that I was a curse to myself and to all around me.

A few years ago, a small pamphlet by Leslie E. Keeley, M. D., on the pathology of the opium habit and the treatment of the disease with the Chloride of Gold and Sodium, came to the postoffice in our village with the request that it should be handed to some physician. I happened to be in the office when it arrived, and it was given to me. My first thought was, of course, that still another man was trying to levy tribute from morphia users by holding out false hopes to them. I had expended in various ways, for "cures," etc., between two and three thousand dollars, and was worse instead of better. But the next day I read the little book over carefully, and decided that its author had at least an actual knowledge of what he was writing about. I opened correspondence with him, asking him to tell me positively whether his remedy would help my case. He replied that he had cured every case up to that time, and sent me a number of names of opium patients whom he had treated, with their addresses, and asked me to write to some or all of them. The result was that I ordered one pair of the Double Chloride of Gold remedy. I had not taken it for three days before I became satisfied of two things: that it contained NO OPIUM OR OTHER NARCOTIC, and that it was a genuine and extremely powerful nerve tonic. I was soon able to reduce my daily dose of morphia from thirty-five or forty grains per day to two. I could not be deceived about this, for the two grains were carefully weighed. Owing to special circumstances I decided that it would be best for me to go to Dwight to be specially treated by Dr. Keeley. Some two months elapsed after I had taken the first pair of the Gold Remedy before I could

start for Dwight, and I was detained on the way for a month by sickness. I had an attack of bloody flux, followed by erysipelas in the face and head: and I also had a short run of bilious fever. When I reached Dwight, I looked as though I had not a week to live. I have since learned that some of Dr. Keeley's friends told him that he had better send me home by the first train: that I could not be cured, and to attempt to cure me and fail would bring discredit upon his remedy, especially as I was a physician considerably known in Southern Illinois.

But I am cured! From the first day my progress toward recovery was as steady and as sure as the passage of time itself. From the time I began taking the remedy I never doubted, for an instant, that it would cure me. While my reduced physical condition made my case more stubborn than most, I went steadily along, reducing the doses of morphia from one down to one-fourth of a grain, and extending the intervals between doses from twenty-four to seventy-two hours, until at last I had taken my last one-fourth grain of the "drug," and was free! I experienced some uneasiness and wakefulness, because the Doctor felt obliged to hasten my case as fast as possible; but all the unpleasant sensations I experienced under his treatment, if condensed and multiplied, would not begin to equal what I suffered in an hour or two when I tried (when taking from three to five grains) to cure myself. The ordinary ailments of life produce as much or more uneasiness and suffering than I felt. Now I have entered into a new life. I have no more appetite for morphia than I have for kerosene, or any other impossible dose. My appetite is more than good: my eyes are clear: my weight increased, while under treatment, twenty-six pounds in twenty-eight days. There is energy in my body, strength in my mind, and hope in my heart. Once more I am a man among my fellow men, and can do my work and reap whatever rewards may await sincere and energetic efforts.

Since the above was written, I have received from Dr. Keeley his record of the treatment of my case, with a request for permission to use it in a work on morphia using which he is preparing. I hereby endorse his report as accurate, and gladly consent to his making use of it in any manner he may wish.

CHAPTER XXI.

OPIUM AND ALCOHOL—THEIR SIMILAR AND DIFFERENT PROPERTIES AND EFFECTS.

If a man receives from some boon companion an invitation to meet him and others at a "wine supper," he does not consider it strange or incongruous that a few mutual acquaintances should gather for social enjoyment, and drink wine in company. But if one, addicted to the use of Morphia should receive a tasteful card inviting him to meet three or four fellow Opium Users at a "Morphine Feast," he would be at once struck with the perfect absurdity of the matter. We hear of the "social glass" probably more than enough—but who ever heard of the "social Morphia bottle," or the "festive Opium box."

The contrast between Opium and Alcohol, as regards their effects upon those who use them, is thus clearly indicated. DeQuincey has dwelt upon these differences, in terms which, though not scientifically accurate, nor even mainly true—except, possibly, as describing the earliest experiences of a very small percentage of opium users—are full of interest.

"First, then," he says, "it is not so much affirmed as taken for granted by all who ever mention opium formally or incidentally, that it does or can produce intoxication. But crude Opium, I affirm peremptorily, is incapable of producing any state of body at all resembling that which is produced by Alcohol; and not in DEGREE only incapable, but even in KIND; it is not in the quantity of its effects merely, but in the quality, that it differs altogether. The pleasure given by Wine is always mounting and tending to a crisis, after which it declines; that from Opium, when once generated, is stationary for eight or ten hours; the first, to borrow a technical distinction from medicine, is a case of acute, the second, of chronic pleasure: the one is a flame, the other a steady, equable glow. But the main distinction lies in this, that whereas Wine disorders the mental faculties, Opium, on the contrary (if taken in a proper manner), introduces among them the most exquisite order, legislation and harmony. Wine robs a man of his self-possession; Opium greatly invigorates it. Wine unsettles and clouds the judgment, and gives

a preternatural brightness and a vivid exaltation to the contempts and the admirations, to the loves and the hatreds, of the drinker: Opium, on the contrary, communicates serenity and equipoise to all the faculties, active or passive; and, with respect to the temper and moral feelings in general, it gives simply that sort of vital warmth which is approved by the judgment, and which would always accompany a bodily constitution of primeval or antediluvian health. Thus, for instance, Opium, like Wine, gives an expansion to the heart and the benevolent affections: but then with this remarkable difference, that in the development of kind-heartedness which accompanies inebriation, there is always more or less of a maudlin character which exposes it to the bystander. Men shake hands, swear eternal friendship, and shed tears—no mortal knows why—and the sensual creature is clearly uppermost. But the expansion of the benigner feelings, incident to Opium, is no febrile access, but a healthy restoration to that State which the mind would naturally recover upon the removal of any deep-seated irritation of pain that had disturbed and quarreled with the impulses of a heart originally just and good.

"Wine constantly leads a man to the brink of absurdity and extravagance, and beyond a certain point it is sure to volatilize and to disperse the intellectual energies; whereas Opium always seems to compose what had been agitated, and to concentrate what had been distracted. In short, to sum up all in one word, a man who is inebriated, or tending to inebriation, is, and feels that he is, in a condition which calls up into supremacy the merely human, too often brutal, part of his nature; but the opium user (I speak of him who is not suffering from any disease or other remote effects of opium) feels that the diviner part of his nature is paramount; that is, the moral affections are in a state of cloudless serenity; and over all is the great light of the majestic intellect."

These words are full of the charm, the falsity and the danger which characterize DeQuincey's writings upon the Opium Habit. In order to excuse his own persistent use of the "drug," he greatly exaggerated its more favorable influences; he allowed his literary ambition, and his wonderful facility of expression, to overcome his honesty. He believed that his "Confessions" would attract the eyes of the whole reading public to himself, and he posed before them in artificial attitudes, as the original and only genuine Opium User. Following the extract above quoted are these words of

astounding self-conceit: "This is the doctrine of the Church on the subject of Opium: of which Church I acknowledge myself to be the only member—the alpha and omega: but then it is to be recollected that I speak from the ground of a large and profound personal experience, whereas most of the unscientific authors who have at all treated of Opium, and even of those who have written expressly on the *materia medica*, make it evident, from the horror they express of it, that their experimental knowledge of its action is none at all."

Writing in such a spirit, and feeling that he must so represent the effects of Opium as to prevent the condemnation and disgust of his readers against himself, one can understand how the influence of his words has been to entice his readers into the poppy-hedged path of the Opium User, rather than to warn them from it. Many a victim of the habit, tempted to his first dalliance with the "drug" by DeQuincey's vivid statement of the delights it causes, has afterwards felt that the same author's "Murder as a Fine Art" has no more complete illustration than that afforded by his essay on Opium Using.

It is true that there are great contrasts between the Liquor and the Opium habits. Drunkenness is a social vice. It has its saloons, where men meet to talk and drink in company; where merriment and laughter prevail. But the habit of Morphia Using is a solitary one. The victim of the Opium disease steals silently into the apothecary's shop for his "drug," looking furtively around, and speaking in whispers, lest some one should discover him in the act of which he is ashamed. And while one of the primary influences of the "drug" in the first stages of the habit is, often, to make one talkative and sociable, yet in a short time distaste for society begins to manifest itself. When the first exhilarations caused by the "drug" have ceased, never to be felt again, the Opium user's life becomes more and more narrowed within the dim circle of his own dreaming.

It is only the philanthropist, or those who have experienced the weight of sorrow which alcoholic intoxication so often brings upon the innocent, who look upon the use of liquor with entire abhorrence. The majority of people, if they do not smile at or excuse it, are indifferent on the subject. The staggering Drunkard provokes the laughter of the crowd; men roar at his antics, or good-naturedly deride his maudlin speech. But if a sallow, thin-faced Opium User

should pass by, with sad, hopeless look, and fixed, despairing eyes, they would gaze upon him in shrinking silence, seeing no ground for sport or humor in his appearance. The man who drinks to excess usually finds ready apologists—he is called a "good fellow," and "nobody's enemy but his own:" but the victim of Opium intoxication finds no such charity—he is rather despised for his apparent weakness, and all who know his secret look askance at him.

Under the influence of Alcohol, men freely tell to strangers the secrets which, when sober, they guard most carefully; but the tendency of Opium is to make its habitues hide even important secrets from their dearest friends. He who is intoxicated by Alcohol laughs at the most foolish things: the Opium User does hot laugh heartily and naturally at all. Whatever pleasures he may have, he "takes sadly."

Literature is full of drinking songs and poems in praise of wine: but the praises of the Poppy and its juice have been but sparely sung, and only because their "drowsy syrup" medicines men to sleep.

Alcoholic intoxication develops individual peculiarities, bringing out quarrelsomeness, self-conceit—whatever may be the ruling characteristic of the individual. Opium, while it may be idiosyncratic in its purely physical effects, tends to reduce the minds and feelings of those who use it to a level,—dull, dark and very dreary. Drunkenness may have its heights and depths; but Opium Using leads into a Death Valley—a level waste of sand, with arid cacti, destitute even of the beauty of sunshine.

However the two methods of stimulation may differ in so many of their immediate and more remote effects, they are alike in being powerfully destructive of nerve tissues, and in their antagonism to healthy, vital energy. The pathological effects of Opium products upon the system have been fully discussed in a previous chapter. Alcohol, when taken into the stomach, either pure or contained in spirituous or fermented drinks, is at once absorbed, and taken undigested, that is, as alcohol, into the blood. By this it is immediately carried to every part of the body, and every particle of nerve fibre is bathed by it. The albumen, of which each nerve is in part composed, as soon as it feels the touch of the alien and offensive intruder, coagulates, just as the white of an egg instantly becomes hardened when placed in contact with alcohol. Thus isomerism takes place, the structure of the nerve tissue is changed, and also, to some extent, broken down. The body at once endeavors to expel the poison, in

the only way possible, viz: through the emunctories to a limited extent, but principally by burning it, and throwing off the products of the combustion by the skin, breath, and other secretions. To do this, and to repair the injured nerve tissue, and to accomplish both as quickly as possible, calls for the exertion of an extraordinary amount of vital energy, and the sudden development of this force to consume, repair and heal, causes that rallying of the vital forces which we denominate stimulation. Alcohol is of value to the physician—not because it creates vital energy, but because it is able to arouse and call forth latent vital force which will respond to no other agent.

As the action of Alcohol upon the system is both more prompt and more temporary than that of Opium, so the changes caused by it in nerve tissue are more quickly repaired, and the nerves brought more speedily into a normal condition. The drinking man will often recover from the effects of a debauch of a week or two, in two or three days, while indulgence in Opium to a corresponding extent would necessitate the continuance of the "drug" indefinitely. The Double Chloride of Gold Remedy, as prepared for the cure of chronic Alcoholism, will restore the system of the patient to a normal, healthy condition, and also entirely remove his appetite for the stimulant in nine days; but the case of the average Morphine User is more stubborn, and frequently requires a longer time for its radical cure. In more than five thousand cases of Chronic Alcoholism which I have treated, the gold has proved its marvelous power as a tonic, anti-septic, and sedative nervine, by re-creating the shattered system and annihilating the craving for drink.

In cases where Opium using is complicated with the drinking habit, the former takes the stronger hold upon the system, and the principal treatment must be directed to its cure. And he who is delivered from the habitual use of Opium or its preparations, and brought into the condition of perfect physical health, which the Gold Remedy induces, will find himself cleansed from his craving for Alcoholic stimulus also. The elimination of the stronger poison seems to carry with it all weaker ones—delivered from that, the man is free indeed!

CHAPTER XXII.

OPIUM SMOKING.

Did you ever experience the whispered hush of an Opium "den" or "joint," with its pungent, acrid odors, and its prostrate, silent forms, while at the same time listening to the hurrying rush and roar of traffic in the streets without? If not, then you have an experience before you. It is a picture, however, that will be readily recognized by every Opium User who "hits the Pipe" in any of our large cities.

In these so-called "joints," the existence of a confirmed OPIUM SMOKER becomes as widely separate and apart from the active life of men, as the place of his resort is unlike the noisy thoroughfares and busy marts of trade. It is here he comes to conjure up the other half of his dual existence—to submerge himself in the Lethean wave of forgetfulness. It is here he comes for oblivion and rest from vexatious toils and hardships—a temporary relief from the realities of practical existence. Few people in this work-a-day world of ours feel that they can carry the "cross" necessary to winning the promised "crown" without the agency of some help, natural or supernatural; the burden becomes heavy as the road becomes steep; and, like the tired Savior, they must rest by the way. Like Him, too, they must rely upon other help than that within themselves. He looked for Divine help, while they receive theirs from the sorcery of "Madjoon."

In these "dens," then, the tired souls of men can have "surcease from sorrow," and the exactions of weary life. In these "dens" is the worship of the multiple God, "Madjoon," carried on every hour of the twenty-four. Votaries from the best and worst walks of life worship at this shrine. Time and money count for nothing. Life itself, thrown in the balance, counts not a featherweight. Friends, family, ambition, everything that makes life sweet, is lost to them while they burn the pungent incense.

The Users of other preparations of Opium can mingle with their fellow men and women. They have no need to resort to some

"joint," and remain for hours to experience the effects of the "drug." The SMOKER, however, must devote time and money to compel the inspiration of his god, and he can only do so in a temple —known as a "den" or "joint"—prepared for this Satanic worship.

But little conversation is carried on throughout these night orgies, in large cities. Because the Smokers are drawn from every part of the city, and but very few are intimate with each other. Even worshipers of the "Madjoon" hate to have their friends understand that they are votaries to the extent of non-control, and for this reason dispense their favors among the numerous "joints" of large cities. Another reason is, that it costs a great deal of money, as well as time, to satisfy themselves, and if they are suspected of being "better off" in the world's goods than their fellow-votaries, they are crowded into "contributions." In this way all Opium "fiends," so-called, have an extensive rather than an intimate acquaintance. They are all drawn to their rendezvous by a common attraction and a common purpose, viz: to enjoy that nepenthe that brings oblivion without pain.

Dreamily the time passes away; evening fades into night, and night into morning, with the silence only broken by the ghost-like movements of the "Celestial," as he glides "felt-footed" and noiseless from one devotee to the other. Occasionally is heard the grinding of the "Yen-she-gow" during the cleaning of the "Yen-toi" in the preparation of another Pipe. But as the night passes some are wrapt in heavy sleep, while others enjoy all the so-called delights of Opium intoxication, and with loosened tongue and quickened imagination, chatter and mutter to themselves of the imagery they are enjoying. The night so pictured is typical of all other nights passed regularly by OPIUM SMOKERS in Opium "dens." Circumstances and surroundings may differ, but general aspects and results are the same. Occasionally, however, this routine monotony is broken, by some perturbed "victim," who realizes his condition and situation. This man, rising with a yawn, surveys the sleepers about him. First with a look of utter disgust, and second with much mental agitation. Shaking himself back to consciousness, to the astonishment of the "almond-eyed" coryphee, he steps down from his bunk, and, with a quick movement, passes out into the street, where the rising sun greets him with its beams of gladness and renewed life. And as he leans against some lamp-post or other source of rest, he views the busy scene before him. Honest workers,

sons of toil, refreshed by "Nature's sweet restorer, balmy sleep," are already "up and doing."

Past him surges a life of busy activity; a bustle and an energy telling of renewed vitality, in repayment of healthy sleep, a guerdon of honest effort and worthy toil. He gazes upon the scene and realizes the fact that this force daily restored is one that he has no part in, other than a brief or meagre desire to enjoy it. He looks back at the "den" just left; remembers the sleeping forms in fitful slumber. He thinks of them as lost to the world, consumers, not producers. And then, as he looks at the active world before him, and feels the bustle of real life about him, two pictures cross his mind. One is life with all its possibilities. The other is death, in life, with all its probabilities. And he turns away with that helpless, sickening sensation that only comes to men when they look out upon a world of thick fog or murky darkness. A world to them of hopeless, "indefinite nothingness," that fills the poet's thought of a perfect blank—"a world forgotten by a world forgot."

At such moments as this, there comes to every Opium Smoker the terrible feeling that he is incompetent for any duty that may come to him, as his share in life's plan. And, if living in the West, this would be especially true; for in the young and ardent West, where every man is in competition with his fellow-man, he needs a clear head, a steady nerve, a quick and active muscle, together with a freshness of mind that must be constantly available if he would achieve success. Therefore, to go on with the Pipe, he knows means ruin and death. To leave, or rather quit it, means life with its vast ocean of contingent opportunities. He determines to quit it. Then comes the reflection, how and when? He thinks he will seek the counsel of some friendly and to him all-competent physician; some man to whom the arcana of nature is an open book. The physician gives him encouragement and also treatment. He does well; he quits the Pipe, and he advertises the fact among his friends, because he feels so happy over it, and urges them to "go and do likewise." He is no longer a slave to the Pipe, and he is never tired of telling of it. But six months later he is awakened to the fact that he is a slave to the "Opium Habit" in some other form. This is a revelation, and a terrible one to him. He consults his friends, and his friends send him to a pretentious Chinaman, who, after listening to his story, puts him back "on the Pipe," with the assurance that when he becomes again used to the Pipe, he will easily Cure him

with his "yean she." Alas, for the confidence reposed in the yellow representative of the Orient. He is again deceived, and proportionately discouraged. He again applies to his friends, but they can tell him nothing more. They have heard vague rumors of a Remedy somewhere, that is a "Sure Cure." It has come to them as a wave filled with indefinite promise, and pregnant with a "perhaps." Again the seeker muses, and feels that the end of all this is death. His expenditure of money for a necessary gratification, taken from active life, necessarily causes neglect of business and financial ruin. Thus business and social life are lost to him, and the effects upon the nervous system deteriorate both body and mind. He grows rapidly weak and worthless; he hastens toward an end of appalling horror; every tissue of the body from nerve to sinew cries and shrieks for its accustomed sedative. But the "drug" has lost its power; the system has fed to the full on Opium; the nerves have felt the last possible thrill of narcotic exhilaration, and to him the day of agony and death has dawned, if no saving power comes to him.

The ordinary pulverized and dry Opium found in drug stores is not capable of producing the intoxicating effects in which Opium Smokers revel. The drug must go through a special process in order to prepare it for effective Smoking. As imported for use in "opium dens" it is quite unlike the crude gum of commerce, having been subjected to repeated washings, and has a dark, thick, syrup or tar-like appearance and consistency. A little of this substance is held upon a wire in the flame of a small lamp, where it boils or becomes "cooked." It is then daubed upon the bowl of a pipe specially prepared for the purpose, an opening is made through it to secure draft, and then the smoker turns the pipe bowl to the flame, inhales three or four whiffs of smoke and the "pipe" is exhausted. This process is repeated again and again, beginners being satisfied with half a drachm weight of the drug, or even less, while habitues and confirmed Opium Smokers, and Americans at that, have been known to consume three ounces at a single visit to their "den."

All the paraphernalia of Opium Smoking indicates that its influences tend not to any healthy or even abnormal activity of body or mind, but only toward the stupor of sleep and useless dreaming. The Smoker lies at full length upon a narrow couch while he inhales the smoke, so that no motion of body or limbs, no exertion of any kind, shall be needful, except to let his eyelids fall

when the Opium "stupor" shall come over him. He does not care to converse, nor even think, but only to feel all stress and strain of body and mind, all care, all emotion born of actual, every-day life, relax and pass away, as, with closed, or open but unseeing eyes, he lies upon his hard cot and his soul seems to float away into a world of misty dreams.

The number of Americans who indulge in Opium Smoking is constantly increasing. Recent articles in the daily press, containing notes of investigations of the subject lately made, reveal this fact, and show that the victims of the habit are to be found in "good society," as well as those living in the shadowed half of the world. Richly dressed ladies, coming from costly residences upon the avenues, can be seen alighting from carriages and going down into the subterranean Opium "joints" in New York and other large cities. It is said that those who are able to have, and even do have all the "outfit" for Opium Smoking at their homes, prefer to smoke in some Opium "joint." So-called "respectable" ladies, and actresses of note, may be found mingled with outcasts of their own, and with all classes of the other sex, in this unlively, silent fellowship. There is no noise of revelry; all dangerous passions are dull and absorbed in the one over-mastering appetite for the narcotic intoxication.

Fitz Hugh Ludlow wrote: "I shall never forget to my dying day that awful Chinese face, which actually made me rein my horse at the door of the Opium *hong* where it appeared, after a night's debauch, at six o'clock one morning, when I was riding in the outskirts of a Pacific city. It spoke of such a nameless horror in its owner's soul, that I made the sign of a pipe, and proposed, in 'PIGEON ENGLISH,' to furnish the necessary coin. The Chinaman sank down on the steps of the *hong*, like a man hearing medicine proposed to him when he was gangrened from head to foot, and made a gesture, palms downward, toward the ground, as one who said, 'It has done its last for me—I am paying the matured bills of penalty.' The man had exhausted all that Opium could give him; and now, flattery past, the strong one kept his goods in peace. When the most powerful alleviative known to medical science has bestowed the last Judas kiss which is necessary to emasculate its victim, and, sure of its prey, substitutes stabbing for blandishment, what alleviation, stronger than the strongest, should soothe such doom?"

This Chinaman was what is called an Opium "fiend."

George Parsons Lathrop, in an article on Opium Smoking in Scribner's Monthly, for July, 1880, page 416, describes a visit to a New York Opium "joint" patronized by the lowest class of Chinese. He says: "At the back of the room is an opening into another blind department, where we can dimly make out certain bunks placed one over the other around the walls, for the convenience of confirmed and thoroughly stupefied debauchees. From one of these a lean, wan face, belonging to a creature who is just arousing himself from his rugged sleep, stares out upon us with terrible eyes—eyes that dilate with some strange interior light; ferocious yet unaggressive eyes; fixed full upon us and yet absolutely devoid of that unconscious response for which we look in human eyes as distinguishing them from those of brutes. This is the gaze of what is called an 'opium devil'—one who is supremely possessed by the power of the deadly narcotic on which he has leaned so long. Without Opium he cannot live; though human blood runs in his veins, it is little better than poppy juice; he is no longer really a man, but a malignant essence in form, — a cadaverous human shape."

And even this stage is not the last. There is a depth below this deep, when the poison has done all its work—when the corrupted currents of the blood no longer vitalize the system, then the end comes! It is an end to which many intelligent Americans, as well as multitudes of degraded Chinamen are hastening, and in the case of those as well as these, the end is horror, despair and death.

The pathology of the Opium disease produced by Smoking the drug is not different from that caused by Opium or Morphine used in other forms. The only method of treatment which can set free those who may seek deliverance from the grasp of the habit before it is too late, is the one already suggested. For those who have strength of purpose to seek it, there is a door of escape into a new, strong, active and fruitful life. But no doubt the majority, with judgment, will and feelings paralyzed by their baneful habit, will go stupidly down the swift descent of ruin and death.

The above was written, after much close attention given to the Opium Smoking Habit in the Smoking "dens" or "joints" in Chicago, St. Louis, and other large cities, under police protection—which was accorded me by the authorities of those cities for the purpose of studying this phase of the Opium Habit. I then formulated a Special Remedy for the Opium Smoking Habit, with the

Double Chloride of Gold as a basis, which has been used from Maine to California, making a Cure in every case; and I have many hundreds of Testimonials from those whom it has cured in all parts of the Union. I will cure any Opium Smoker at his OWN HOME upon Two Pairs of my Remedy inside of THREE WEEKS; or I will take any case coming here to Dwight, Illinois, under my own personal supervision —no matter how desperate the case may be, or what the addiction, or length of habituation—and make an easy, painless Cure of it within the limits of TWO WEEKS.

CHAPTER XXIII.

CHLORAL.

The Hydrate of Chloral, which was hailed at first by the medical profession as a hypnotic and sedative producing only good effects, and as the long-sought specific for inducing sleep in cases of nervous disturbance, is, after a brief period of popularity, now falling into discredit. Experience has shown it to be a dangerous remedy, one which should be exhibited with great circumspection, and one whose reactive and secondary effects are often very disastrous. Dr. B. W. Richardson, of London, England, who, by his early experiments, did much to call the attention of the profession to the Hydrate of Chloral and to encourage its use, expressed regret, on a late public occasion, that he had been instrumental in introducing a drug so capable of abuse, and which, when abused, wrought such evil results.

In a late paper, he says: "It is a matter of deep regret that since the name has been given to the disease, Chloralism has become wide-spread. * * * Among the men of the middle class, among the most active of these in all its divisions—commercial, literary, medical, philosophical, artistic, clerical—Chloralism, varying in intensity of evil, has appeared. In every one of these classes I have named, and in some others, I have seen the sufferers from it,

and have heard their testimony in relation to its effects upon their organizations. Effects exceedingly uniform, and, as a rule, exceedingly baleful."

Two years after the introduction of the drug into general practice, the same well-known physician sounded a note of warning, at a meeting of the British Association for the Advancement of Science. But it was before the echoes of the welcome and applause which greeted Chloral Hydrate as supplying the desideratum so long sought, the profession, as a whole, believed and proclaimed that this drug was wholly beneficial, and his words aroused much adverse criticism. It was stoutly insisted that no cause for alarm existed. But his predictions have been verified, and the irregular use of Chloral as a habitual narcotic has so increased that, recently, the Clinical Society of London appointed a special committee to investigate the matter. In this country, as well as in Great Britain, there are a large number of Chloral habitues. The prevalence of sleeplessness caused by nervous difficulties has resulted in the habitual self-administration of this drug in thousands of cases. It is not strange that those who, by reason of care or sorrow, or of disease-shattered nerves, become desperate through their weary watchings for the slow coming of dawns, and seek for any means to win sleep to their pillows:

> "Sleep that knits up the raveled sleeve of care,
> The death of each day's life, sore labor's bath,
> Balm of hurt minds, great Nature's second course,
> Chief nourisher in life's feast."

And finding that "Nature's soft muse" can be enticed to visit and to bless them by the cunning of Chloral, they come at length to choose this drug as their "familiar" to nightly sink them, by its magic, into dreamless slumber.

Others come into the condition of sleeplessness through excessive alcoholic stimulation. "These persons," says Dr. Richardson, "at first wake many times in the night with coldness of the lower limbs, cold sweatings, startings and restless dreamings. In a little time they become nervous about submitting themselves to sleep, and before long habituate themselves to watchfulness and restlessness, until a confirmed insomnia is the result. Worn out with sleeplessness, and failing to find any relief that is satisfactory or safe in their false friend, Alcohol, they turn to Chloral, and in it find, for a

season, the oblivion which they desire, and which they call rest. It is a kind of rest, and is no doubt, better than no rest at all; but it leads to the unhealthy state that we are now conversant with, and it rather promotes than destroys the craving for alcohol. In short, the man who takes to Chloral after Alcohol enlists two cravings for a single craving, and is doubly shattered in the worst sense."

The wonder is that the profession should for a moment have imagined that an anodyne and soporific so powerful would have no injurious secondary effects. So potent an agent, one able, almost as with a blow to produce concussion of the brain, to stupefy the patient, must of necessity be a dangerous one, or at least, probably dangerous. During the twelve years which have elapsed since the attention of the profession at large was called to Chloral, the fact that it is a dangerous remedy has been abundantly shown. It is true that the testimony of physicians as to the effects upon the system of the habitual use of Chloral is by no means uniform. Some still claim that many persons can use it in large daily or nightly doses for months or even years, without experiencing any ill-effects, or establishing a craving for this drug, and they have reported cases which seem to sustain their assertions.

But on the whole, the evidence is overwhelming that in at least a considerable portion of the cases the continuous use of chloral hydrate, establishes a habit, and one which is often more rapidly destructive than the habit of Opium Using. Dr. Madison Marsh, writing of Chloral, uses the following language: "Its effects are so pleasant, its use so exquisitely fascinating, that, the habit once acquired, a person becomes a slave to its use, never to stop until death closes the scene. The enchantment of Alcoholic stimulants, *Cannabis Indica*, Morphine or Tobacco, bind with silken cords, compared to bars and hooks of steel thrown around the unhappy victim of this popular drug and infatuating stimulant."

This language can apply only to exceptional cases; that is, while the effects of Chloral in giving sleep are produced upon nearly all, there can be but very few to whom its use is so infatuating. But whether taken to relieve pain, to procure sleep, to quiet general nervous disturbance, or to produce a fascinating intoxication, the habitual use of Chloral is often rapidly destructive in its effects upon the body and mind. It causes weakness of the eyes, a shrinking from light, conjunctivitis, sometimes "double sight," and in some cases total blindness. The latter result has been caused by the

temporary use of Chloral. Amaurosis, at least partial, and also excessive lachrymation, have resulted from its habitual use. Persons, especially ladies of sensitive organization, are often unable to take even occasional doses of this drug without decidedly unpleasant effects both upon the sight and the appearance of the eyes.

The habitual use of Chloral often occasions acute pains in the lower limbs, and often the patient becomes unable to use the legs. Vertigo, and partial and even complete paralysis, have resulted from the same cause. It occasions dyspepsia, accompanied by coated tongue and bad breath. It irritates and often produces congestion in the mucous lining of the bladder and urethra. In frogs, to which fatal doses of Chloral had been given, the whole heart was gorged with blood, having suffered complete paralysis. Palpitation of the heart, and irregular action of that organ, are frequent accompaniments of the habit. Chloral disorganizes the blood, causing eruptions, bleeding from the mucous membranes, falling off of the hair, anæmia and dropsy.

The habit is probably more rapidly fatal in many instances than that of Morphia Using. Not infrequently a dose no larger than those habitually taken will cause death. In cases less immediately fatal, the victim becomes a physical wreck, his mind becomes childish, and he soon dies.

While the habit of using Chloral can be more easily arrested and broken than that of opium using, yet it binds its victim with strong cords, and, under ordinary methods of treatment, those who discontinue its use do not for a long time recover from its evil effects. The physician cannot be too careful in prescribing it, and no patient should venture to administer it to himself. It is a dangerous and treacherous drug; and though it may give temporary relief to him who is suffering from insomnia caused by pain or nervous exhaustion, yet, unless great care be taken, the last state of the patient will be worse than his first.

CHAPTER XXIV.

HASCHISH.

Haschish intoxication, no longer confined to Asia and the Indian seas, has become established and is on the increase in Europe and the United States. This drug, known also as *cannabis indica*, has been used immemorially in the East as a narcotic intoxicant. Much use of it has been made in those countries as a stimulus to the religious exaltations and ecstacies of the priestly castes. The exhilaration produced by it is considered to come from some divine inspiration; the devotee believes himself to be in communion with his god, and his insane utterances are received as prophecies of awful import by his awe-struck hearers. It is said that when a Malay becomes tired of existence, and resolves to end it by "running a muck," he stimulates himself to recklessness with Haschish or "bhany," before he begins his murderous and fatal dash. Under the powerful influences of this drug, he loses his instinctive love of living and fear of death—he is simply wrought up to a blind and brutal frenzy, and will cut and stab men, women and children until some lucky sword-cut or pistol-shot brings him down. By some travelers it is claimed that these desperate human devils are Haschish habitues, who have reached the end of their fool's paradise, and, unable to receive further stimulation from this drug, and utterly shattered in body and mind, suddenly plunge through slaughter to death. It seems to be a fact that the strange apathy toward death frequently exhibited by the peoples of Oriental regions often results from the influence of Haschish. It throws the whole mind into an abnormal condition, and even the strongest instincts are temporarily obliterated. That an intelligent, educated American should habitually take the same drug which sends the mad Malay, naked and with eyes aglare, along the murderous race to death, seems incongruous, to say the least.

And for such persons to use the extract of Indian hemp as an intoxicant seems the more strange when it is considered that in almost all cases the effect of this drug upon the mental nature is more abnormal than that of Opium. The recorded experiences of Americans who have experimented with Haschish are not particu-

larly attractive; they have not the tempting power with which writers on the Opium Habit entice new victims to dally with this "drug." Bayard Taylor, some years ago, wrote of an experiment which he and others made, while in Cairo, with Haschish. The principal feature of its influence seems to have been an infinite enlargement of the sensations by which extension and time are noted or measured by the consciousness. The mind, escaped from the ordinary laws of association, and all other established rules of action, leaps and wheels and darts, with endless movement and gyrations, from idea to idea, from dream to dream, from reverie to reverie, in a tumultuous chaos of utterly disjointed thought. The power of measuring time is wholly lost. So all sense of distance is for the time absent. The wild swirling of the thoughts, released from law and all ordered action, make the mind incapable of realizing space or duration. Bayard Taylor, after this drug had begun to exert its power, set out to go a short distance along the street. The journey—which was really the walk of a minute or two—seemed endless. Through cycles of eternities he toiled along—the distance appeared to be as infinite as the time. The story of the doubting king who, at the bidding of the magician, plunged his face into a basin of water and at once lifted it again, but in that short space between two breaths lived for thirty years—years made up of days of toil and nights of weariness, with youth and manhood, with marriage and the coming of little children, with frugal joys and sad bereavements—this story, without doubt, was born of Haschish.

Those who have tried this drug also tell of strange hallucinations which they experienced, of the judgment paralyzed and the will dethroned, of all the better faculties of the mind intoxicated and whirling in riotous, ever-shifting dervish dances. Surely such stimulation should present no attraction to sane and sober minds!

One peculiar effect of this drug, which is sometimes experienced, is thus described by a writer: "Amid the ever-shifting spectacular scene, the SENSE OF PERSONAL IDENTITY is never perhaps entirely lost, but there does arise, in very rare instances, the notion of a duality of existence; not the Persian idea, precisely, that of two souls occupying one and the same body in a joint stock association, as it were (the doctrine as alluded to by Xenophon in the story of the beautiful Panthea), but rather the idea of one and the same soul in a duplication of by-partition sense, and present in two bodies."

It is perhaps only a minority of those who have tested this drug who experience any pleasant or even remarkable sensations. To many it gives only unpleasant feelings, passing, with increase of the dose, into actual sickness. It often gives a painful sense of fullness in the head, accompanied at times by a snapping or crackling sensation, with dryness of the mouth, dimness of vision, and generally uncomfortable feelings.

It is possible, but hardly probable, if *cannabis indica* were used in medicine to anything like the extent to which Opium and Morphine now are, there would be almost as many cases of haschish mania as there are now of Opium disease. But it is more likely that the habit of stimulation by this drug is, and would be, mainly limited to persons of decidedly nervous organization, who resemble in physical constitution the thin and sallow children of the Orient. It is to be hoped that the intoxication produced by this extract of hemp is too unpractical to be widely sought by the common-sense American. The most of those who would use this narcotic are the class (an increasing one, it is true,) who have naturally abnormal cravings for unnatural stimulation, and who, like Opium Smokers, are not unwilling to sink out of real active life into a world of senseless dreaming.

I will only add that the one tonic Remedy so far discovered which is able to restore nerves shattered by Chloralism or Haschish using, is the Chloride of Gold and Sodium. It cannot, perhaps, restore tissues destroyed by the acrid properties of chloral hydrate, but it will restore to the nervous system all the latent energies of which it is capable, and deliver the slave of habitual narcotization from his bondage. It breaks up the periodicity which these habits assume, and gives strength of will and naturalness of desire, so that the evil and unnatural craving is wholly lost.

CHAPTER XXV.

THE COCAINE HABIT.

I have referred in a previous chapter to the use of *erythroxylon coca* as a so-called "Cure" for the Opium disease; and will now further enlarge on its active and more pernicious principle—Cocaine.

The history of this "drug" is a short one; but in its tendency to sap every interest in life, to destroy every noble ambition, to subvert manhood and uproot all obligations to God and family, it stands at the head as the most hurtful and devilish in its power for evil of all the drugs for which a habit can be formed; degrading as it does, man—that noblest of all God's creatures, which He endowed with His own image and likeness—to an object of loathing and disgust to himself, and of humiliation to his friends. So benign is its influence, few suspect the lurking demon hidden within, or heed the prophetic warning—"In the day thou eatest thereof thou shalt surely die." Alluring and fascinating in its balmy atmosphere of serenity and pleasure, like the treacherous mirage, it tempts the unwary traveler with pictures of Elysian fields and flowing fountains, only to leave him at last in a trackless desert, a prey to those jackals of the profession, unprincipled traffickers in the woes of humanity.

Used originally as a local anæsthetic, no fears of constitutional effects were entertained. Experience proving it cumulative, a small dose will usually affect a system once under its influence, as much as a larger dose of Opium.

To obviate the depression which follows its use, and silence the reproaches of a still sensitive conscience, the "victim" resorts to the "drug" again and again for its exhilarating effects rather than as a relief from pain.

Its distinctive feature is due to hyperemia of the nerve centers; but as the effect is only transient, reaction sets in with ever increasing power and with lessening intervals, until the habit is formed.

When first brought to the notice of the profession, the new anæsthetic was heralded from one end of the world to the other. Lauded in medical journals and by the press, by those interested in its sale and production, Physicians recommended it, after

superficial investigation, innocently, perhaps, but with fatal ignorance of its dangers. The Opium Habitues used it, and its first effect seemed to warrant its being vaunted as a Cure. The Professional World spread the glad tidings, which were taken up by the newspapers and echoed and re-echoed as the long sought for "way of escape". And so the poor victim went from bad to worse, owning to-day a dual slavery. Gladly would he retrace his steps and escape the relentless pursuit of a double nemesis.

To such an one, the last Star of Hope seems to arise in the Double Chloride of Gold. Left to itself, every advance of the Cocaine Habit is like a misspent day; it cannot be recalled or reclaimed. Every day the coils of the charmer are tightened, leaving him with less power to assert his God-given manhood; but with my Remedy the spell is broken and the victim is freed from his bondage.

The Cocaine or Chloral Habits of themselves are mere bagatelles to cure, whether under my care or at home. The use of the Double Chloride of Gold for either Habit, will make a cure beyond a peradventure of doubt, inside of one week. Where, however, the Cocaine or Chloral Habit is joined to that of Opium, it will take from four to six weeks to make a thorough Cure in Home Treatment; and the same where the Opium Habit, Cocaine or Chloral Habit, is dual with that of Alcohol. But a Cure can easily be made here in Dwight, under my personal supervision, of any case, no matter what combination of drugs are used to form a Habit with Alcohol, in from eight to twenty days.

The immediate results of treatment under my care, are manifest in an improved appetite, restful sleep and active mental force. The treatment will give back the freshness of youth, encourage hope and physical vigor. The Cures are made quietly and gently, without disturbance to the system, with every improvement a permanent one: and patients hardly realize they are under treatment, till they find themselves restored to hearty, buoyant health, and as strong and vigorous as they ever were in the hey-day of life.

CHAPTER XXVI.

HOW TO PROCURE TREATMENT FOR THE OPIUM HABIT.

The question is often asked, in the many letters we receive: "Is your Gold Cure for the Opium Habit equally efficacious in the Cure of the Laudanum, or Morphine Habit, or in the Cure of the Opium Smoking Habit?" For the benefit of such inquirers, we would say that Opium is not only the generic name for itself, but is applied equally to its derivatives, the principal of which are Morphine, Laudanum, Svapnia, and Codeia. An addiction therefore, to Opium or any of its products, as above, is known as the "Opium Habit." Hence, our Remedy for the Opium disease, no matter in what form Opium is used, is known as "Gold Cure for the Opium Habit." We, however, Gold-grade Remedy for special cases, and to meet special conditions, when such conditions are made known to us, and in this way get immediate best results. For this reason, we would like all Opium Users in writing for the Remedy to state age, sex, weight, occupation, whether married or single, present condition of health, also in what form and how long the "drug" has been used, whether the addiction is Gum Opium, Powdered Opium, Opium Smoking, Laudanum, or Morphine; and if Morphine, whether taken by Mouth or Hypodermically. By being particular in this matter, patients can always get a special Gold-grade, suitable to their individual case.

Patients located at easy writing distance from Dwight, may purchase One Pair of Remedy (two bottles) at a time, as that quantity is sufficient in some cases to make a Cure. If more is needed, it can be easily supplied. Patients at a distance, however, can, if preferred, purchase Three Pairs at a time, and have it sent in one shipment. By so doing, in addition to a reduction in Express charges, they will be protected against a "break" in treatment, which is always disastrous, and which may easily occur by any accident or delay in transit. All patients purchasing more Remedy, in this way, than enough to make a Cure, incur no extra expense, as all unopened bottles are promptly redeemed by us at cost, at close of treatment.

Gold Cure for the Opium Habit is sold only in Pairs, consisting

of two bottles, eight ounces each. Price, $10.00 per Pair. The Remedy being liquid must be shipped by Express. It is always best to enclose Money with the order; by so doing, patients will save return Express charges on a C. O. D. shipment: But if preferred, the Remedy will be sent C. O. D. Money may be sent us by Postoffice Order, Express Order, Registered Currency, or by Draft. Special care and promptness are given to all Orders, and shipments made by Express as directed. Be careful to give your Name, and Postoffice address plainly, if you have to print it as children do, when learning to write, as we are often troubled by letters returned, where names and addresses are not plainly given. If the Express and Postoffice address are at different points, be particular to give both.

All correspondence will be strictly under the seal of professional confidence.

We do not send out our Remedy for the Opium Habit on the "so much per month" plan, but make a uniform price to all—rich and poor alike, viz: TEN DOLLARS PER PAIR. Sending out a remedy at "so much a month" presupposes what is generally a fact, that it takes months to effect a cure. In no case need a patient (taking even as high as forty grains a day, by the mouth) be under treatment longer than five weeks before the cure is completed. The most difficult hypodermic case of from twenty-four to thirty grains daily can be cured easily inside of six weeks; and any Opium Smoker can be cured inside of two weeks. Then why send medicine out "by the month?" Two bottles of our Remedy will enable any opium or morphine user, no matter how used, or in what quantity, to reduce his daily quantum of the "drug" at least three-fourths. We do not ask, neither do we care, how much his daily allowance may be, nor yet the manner in which he takes it; if he will only follow our directions carefully, he can reduce the daily quantity one-half on the first bottle, and one-half the remainder on the second bottle. This will only leave him one-fourth of the original amount to contend with, and the cure can be perfected with comparative ease. This system of reduction can be followed in every case, even the most difficult, and the results are always uniformly the same. This fact is sufficient guarantee to the public that our Remedy is honest, genuine, and entirely free from opium or any of its derivatives. It is a positive proof that the Double Chloride of Gold will do all that is claimed for it, when used as we direct.

HOME TREATMENT.

HOME TREATMENT necessarily takes longer than that which is pursued under SANITARIUM Methods. One reason of this is because the patient, when left to himself, does not always follow directions as carefully as he ought to. He is often induced to follow his own judgment instead of that of his prescribing physician, and hence omits important instructions. Then again, the plan laid down must be uniform, and adapted as near as possible to all cases. It is evident that some will progress faster than others; some can be pushed along at a rapid rate, while others have to take their time. While a uniform plan will be successful in EVERY case, it will necessarily make the progress of Cure longer in some than it would if the Treatment were specially and personally conducted under our own supervision. We have succeeded in obviating much of this difficulty by preparing a printed blank Report which, when filled out, accurately states the patient's condition at any given time. When we treat any one at a distance we furnish several of these Reports accompanied with Addressed Envelopes, and request that one be filled out and mailed to us every THIRD DAY. By this means we can keep informed of the progress made, and learn the exact condition of our patient, and thus give him any advice which may be necessary. This system of reports also enables us to ascertain whether our instructions are being properly carried out or not. The varying phases of the Opium Disease, and its complications intercurrent and concurrent with other diseases, make this Report very essential.

We shall be glad to hear from anyone on this subject.

The Chloride of Gold Opium Cure is prepared under our own personal supervision and accurately graded with special reference to each case. Put up in Pairs only. Price, Ten Dollars per Pair.

THE LESLIE E. KEELEY CO.,
Dwight, Illinois.

THE REMEDY ANALYZED.

A LETTER FROM S. THORNTON K. PRIME.

DWIGHT, ILL., January 9th, 1882.

DR. LESLIE E. KEELEY, Dwight, Illinois:

DEAR DOCTOR: You will remember that some two months since, when I was in your Laboratory, we were discussing the merits of the "Double Chloride of Gold Cure for the Opium Habit." I remarked to you that a great many people doubted the fact that your Remedies contained GOLD, and asserted that it did contain Opium in some form. I suggested to you that, if you had no objections, I would take a bottle of the "Double Chloride of Gold for the Opium Habit" and have an analysis made. With your permission, I selected a bottle from the stock prepared for shipment, and placed it in the hands of Professor George A. Mariner, an experienced chemist of Chicago.

I am in receipt of his report, and herewith enclose it. You will observe that it fully substantiates all that you have claimed for this Remedy.

You are at liberty to make such use of this information as you see fit.

Yours truly, S. THORNTON K. PRIME,
Proprietor Prime's Crop Bureau.

PROFESSOR GEORGE A. MARINER.

Laboratory of Prof. Geo. A. Mariner, Analytical and Consulting Chemist and Assayer,

Rooms 49, 51 and 55, No. 81 South Clark street,

CHICAGO, ILL., December 27th, 1881.

This certifies that I have tested a bottle of medical compound labeled "Dr. Leslie E. Keeley's DOUBLE CHLORIDE OF GOLD CURE FOR THE OPIUM HABIT," for S. Thornton K. Prime, and find that it contains GOLD AS A CHLORIDE, and that it contains NO MORPHINE, or other derivative of OPIUM. G. A. MARINER.

EIGHT YEARS LATER.

GENTLEMEN: Since the above analysis was made, eight years ago, I have witnessed the Cure of a great many patients under your care in Dwight. The Remedy is a marvelous one for the CURE OF THE OPIUM HABIT, and I consider you the benefactor of the age. S. THORNTON K. PRIME,
Proprietor Prime's Crop Bureau.

Dwight, Ill., Dec. 1st, 1889.

IMPORTANT TO OPIUM HABITUES.

Read what "The American Analyst" has to say about THE DOUBLE CHLORIDE OF GOLD, Dr. Keeley's Remedy for the OPIUM HABIT:

H. Lassing, M. D., Editor of "The American Analyst," of New York, says, in his journal, dated November 15th, 1885, as follows: "Many Remedies for the OPIUM HABIT have been advertised and are now in the market, but in a majority of cases they are worse than useless. We have lately examined a preparation sold by The Leslie E. Keeley Co., of Dwight, Ill., which seems to fill the long felt want of some specific Remedy which will enable OPIUM USERS to rid themselves of the terrible habit. This preparation is called Double Chloride of Gold, and seems to have given universal satisfaction wherever it has been used. By taking it the patient is enabled to reduce his daily dose of the "drug," and, in a comparatively short time and without much suffering, to give it up entirely. Such a Remedy will evidently prove a great boon to the many thousands of sufferers who have for years been endeavoring to break off the Habit, only to find themselves more helpless at every trial. Double Chloride of Gold seems to exert a sedative and strengthening influence on the whole system, and the patient, after he has once succeeded in abandoning the use of narcotics, is free forever, and is not compelled, as was often the case when other Remedies were tried, to again resort to them after a time. The Double Chloride of Gold has been carefully analyzed by Prof. Mariner, of Chicago, who pronounces it to be EXACTLY AS REPRESENTED BY THE MANUFACTURERS, and a thoroughly reliable Remedy. Besides being useful in Curing the Opium Habit, it is said to be excellent for the Cure of confirmed Inebriates, and of many sufferers from Nervous Diseases. Having written so much on this subject, we have taken pains to closely scrutinize the claims made by this Company for their Double Chloride of Gold, and find: 1st, on examination of samples bought by parties unknown to the manufacturers, that the REMEDY IS JUST WHAT IT CLAIMS TO BE: 2d, that several reputable parties, whom we know to be confirmed Habitues, after using the Remedy were RADICALLY CURED OF THE HABIT. We therefore say what we have said, freely, and believe that we are rendering the 'victims' of OPIUM a great service by this publication."

CHAPTER XXVII.

GENERAL DIRECTIONS TO BE OBSERVED WHILE TAKING THE CHLORIDE OF GOLD CURE FOR THE OPIUM HABIT.

Take the Remedy in teaspoonful doses in a quarter of a glass of water, every two hours, day and night, if you are awake during the night. If you can sleep without the aid of Opium or Morphine, the Remedy need not be taken during the night. If the Remedy is too strong for the stomach, add more water to each dose.

2. Take a regular hot bath, followed by vigorous rubbing with a coarse towel, every second day, if possible. When it is impossible to take proper hot baths, the patient should take hot sponge baths.

3. It is important that exercise of all kinds be taken, especially walking.

4. As soon as you commence treatment, weigh accurately the quantity of OPIUM or MORPHINE required each day, and reduce the daily allowance of the "drug" ONE-HALF, and let this be the maximum daily allowance for seven days; then reduce ONE-HALF again, (leaving one-fourth), and let this be the maximum for the next seven days; then reduce ONE-HALF again (leaving one-eighth), and let this be the maximum for the next seven days; then reduce ONE-HALF again (leaving one-sixteenth), and let this be the maximum for the next seven days; then stop the use of it altogether—thus completing a cure in a calendar month. If the daily quantum is very large, another, or even two or three more similar reductions may be made. Usually the patient can stop on one-eighth of a grain; but sometimes he should reduce to one-sixteenth of a grain before ceasing entirely, so as to avoid unnecessary inconvenience. He will find that these small quantities will sustain him as much or even more fully than ten, or twenty, or thirty grains did before taking the Gold Remedy. These easy stages of descent, in conjunction with the Remedy, will enable the system to become thoroughly accustomed to each diminished quantity, and finally the system will no longer need or crave the "drug."

5. With the third week, and earlier if possible, a system of EXTENSION should be added to the reduction. That is, the intervals

between doses should be extended. If you went twenty-four hours yesterday on a certain amount, let the same quantity suffice for the next thirty hours. Rest then for a day or two, if necessary, firmly holding the ground you have gained, and then try to reach thirty-six hours, then forty, then forty-eight, and so on. Each stage of the contest is a long step toward final and complete victory. The Remedy will constantly re-enforce you for a renewal of the struggle, and, when it has ended in triumph (as it surely will if these general directions are observed), the patient will feel that he has been almost miraculously free from severe suffering.

6. If there is an attack of strong craving for the "drug," take a dose of the Remedy, and then a hot bath (a sponge bath is far better than nothing), followed by a brisk walk. This helps to carry out the system of "extension." Remember, also, that the sudden attacks of craving are, at first, of brief duration—with considerable intervals between them.

7. Be regular in all your habits, particularly with reference to hours of eating and sleeping.

8. Let your diet be generous, wholesome, and nourishing. If the appetite be capricious, use Beef tea, Raw eggs beaten in sweetened milk, spiced, and made palatable by a teaspoonful of wine: Well cooked rice with a dash of cream, or Raw oysters. The preference to be given the eggs.

9. Always keep the bowels open. For this purpose use any favorite cathartic, and never allow two days to pass without an action.

10. Do not be alarmed if you are unable to sleep much for several nights toward the close of treatment. The sleeplessness will not fatigue you. It results from the healing process which nature is carrying on within you. As soon as the nerves are free from Opium, and have been built up anew (as they will be rapidly), your sleep will be as sound and sweet as that of a little child. In every case of cure by the Gold Remedy the condition of health speedily attained by the patient has been remarkable. The appetite for the "drug" is absolutely extinguished. The powers and faculties are all restored, and once more, as in youth, to live is a delight.

In some cases these rules will have to be changed somewhat; but they apply to the great majority of cases, and, if rigidly followed, will invariably result in a cure. Do not omit ANY rule, but observe ALL strictly.

Send a report of progress every THREE DAYS while under treatment. Don't neglect it.

Each patient should refer to the Chapter on "Self or Home Treatment," pages 90 to 102, of this book, and should study it carefully, as it contains full and explicit instructions concerning treatment.

CHAPTER XXVIII.

THE NEED OF LEGISLATION.

Every year our legislatures are called upon to enact laws on a multiplicity of subjects affecting the general welfare of the people. It is surprising that amongst the many reforms proposed, some attention has not been given to the traffic in Opium. It is true that strenuous efforts have been made to prohibit the manufacture and sale of ardent spirits, in some States, with partial success; but even the advocates of Temperance do not yet seem to have apprehended the magnitude and enormity of the Opium Habit, and its consequence to the nation. This may be accounted for, to some extent, by the widespread ignorance prevalent concerning this subject.

The foregoing pages portray the nature of the Opium disease in all its details; they give careful statistics of its growth and extent, and show the results of this unholy traffic. If it increases in the next twenty-five years in the same proportion in which it has during the last quarter of the century, it will be the greatest curse of the age. And there is no reason to suppose that the increase will be in any smaller proportion, judging from the statistics of the last ten years and the present and prospective condition of the American people.

When we fully realize the awful consequences of this traffic upon human life, domestic relations, and commercial interests, it is something appalling to contemplate. We are accustomed to look with horror upon the slaves of Alcohol in all their wretched degradation, and we seek to suppress the trade in alcoholic liquors, and to reform the drunkards of our community. But if we could see the inner life of at least a million and a half of our people, we should find that

they are slaves to a worse enemy than Alcohol; bound in fetters compared with which those of Alcohol are but bands of straw; and who are being pitilessly dragged down a steep and dismal path to death. They are slaves of Opium and Morphine!

When this is generally understood and appreciated (and we trust this book will have its influence in this direction upon the minds of the people), there is no doubt but that a popular outcry will be raised against a traffic so detrimental to health, happiness, and life, and fraught with such danger to our nation.

It has, of late years, become a common practice for patent-medicine manufacturers to put opium in their nostrums, with a view to giving ease and quiet to those who use them. This is an alarming feature of the business. I have lately had to treat and cure a patient who had actually become a slave to a patent medicine. This disreputable practice is daily making Opium users in all parts of the country, and yet it is done with the sanction of the law. The reckless use of Opium by physicians, and its indiscriminate sale by druggists, is productive of the worst results.

It is evident that something ought to be done to stop this wholesale destruction. The press is awakening to this fact, and many of the leading papers of the country have devoted column after column to its discussion. It is necessary to arouse public opinion, and mould it in the right direction before we can expect any important action to be taken by our law-makers.

Our public schools ought to teach plain, primary truths, at least, concerning the nature and danger of Opium. It is not necessary to teach children a mass of scientific terms which they cannot either understand or remember for any length of time; but they could be taught elementary lessons which would be of value to them throughout life. We have met with hundreds of adults in the past year, many of them energetic business men, who never saw any opium or morphine to know it, and who never knew of a single case of Opium Using. It is not right to allow children to grow up in profound ignorance of the nature and effects of a drug which is commonly used amongst us, and which is so destructive to all who use it. If people were more thoroughly acquainted with it, it would be more generally avoided; but while the great masses are ignorant concerning it, and it is freely prescribed by doctors and dispensed by druggists, we must expect a large and continued increase of the victims of the Opium and Morphine Habit.

The education of the people and of the children upon this subject would inevitably lead to suitable legislation. There should be stringent laws passed and properly enforced, both as to the importation and sale of Opium. It should not be simply classed with other poisons, but should be the subject of special legislation.

There should be State legislation as to its sale. A State Board of Health should be empowered to suppress patent medicines containing Opium in any form (this would do away with most of the "Opium Antidotes" now on the market), and punish the vendors; they should have power to regulate, strictly, the sale of Opium and its preparations in drug stores, and place proper restraint upon its sale generally.

The school laws might also be amended, so as to provide that elementary knowledge concerning opiates and stimulants in general use should be taught in our public schools.

If this were done, it would make it difficult, at least, to procure it in large quantities; it would have a very decided effect upon the reckless prescribing of it by physicians, and druggists would cease to pile it up in their windows and thus advertise it to the world. It is to be hoped that the day is near at hand when an enlightened and intelligent people will demand protection for themselves and their homes against this gigantic and growing curse of the age.

CHAPTER XXIX.

LAST WORDS.

In writing this book I have kept in view two objects, which have appeared to me to be of prime importance. In the first place, I did not wish, by introducing vivid pictures of the alleged delights of the first stages of Opium or Morphine using, to tempt any reader to experiment with the "drug." I became satisfied, long ago, that the descriptions of exhilaration and inspiration caused by the first doses of Opium, as given by writers on the subject, have in them an element of falsity. The melodious chantings of the praises of Opium to which I now refer is the singing of sirens. The splendid visions portrayed with glowing rhetoric are nothing but unsubstantial mirage: a *Fata Morgana* which deludes and leads to death. Even if it were true that Opium gives, at first, strength and brilliancy of intellect, it would do only harm to say so. "What shall it profit a man if he gain the whole world and lose his own soul?" But it is not true. He who tampers with the "drug" loses both the whole world and his life. Except as used by the intelligent and careful physician it is a curse, and not, in any sense, a blessing to mankind.

In the second place, I have deemed it best, after careful consideration of the whole subject, to so treat of remedies, and especially of the only successful Remedy for the Opium Habit, as to hinder, rather than encourage the multiplication of charlatans professing to cure the disease. During the last few years they have been springing up like sudden fungus growth, all over the land, sending their useless, or even poisonous, mixtures to thousands of the victims of Opium, and collecting from them sums which, in the aggregate, reach almost incredible figures. If these ignorant and unprincipled persons could succeed in compounding a mixture resembling, in appearance, the Double Chloride of Gold Remedy, they would, at once advertise a Chloride of Gold "cure"; but the bottles which they might send out would contain NO CHLORIDE OF GOLD. Opium sufferers would purchase their nostrums because they would be sold cheaply, and, receiving no benefit, would discredit the true remedy. The only safeguard against quackery, on the one hand, and the dangers attendant upon the intelligent use of so powerful an agent

as the Chloride of Gold and Sodium on the other, is to confine its administration as a remedy for the Opium Habit to reputable and instructed hands. No one who has not made a specialty of treating Opium patients can realize what mischief and suffering; what loss of money; and, what is far worse, of hope, have been caused by those who send out vaunted "cures" of the Opium Habit which utterly fail to effect any good result. I would far rather that my discovery of the curative properties of the Chloride of Gold and Sodium in Opium diseases had never been made than it should fall into such hands.

The wonderful intellectual development which has taken place in the United States during the last fifty years, has over-shadowed and dwarfed all movements toward intelligent and persistent physical culture. There have been a few prophets of muscular christianity—scattered John the Baptists crying in the wilderness—but the enthusiasm of their disciples has been short-lived. As our life becomes more and more artificial, brains are enabled to do the work formerly performed by muscles, and shrewdness and cunning take the place of strength. If a man is "smart," he is held to have reached the only standard of perfection which is recognized. Stock Boards and Boards of Trade are fields for the intellect rather than the physical nature.

The attempt to attain a condition of power and influence by means of narcotic, and other stimulation, always fails of its end, and is always destructive in its results. One's own nature fixes the limit of his achievement, and by no aid of drugs can he enlarge the boundaries. Let each one exert whatever natural and wholesome power he may have—then his work will be genuine. Many of my more intellectual patients, when thoroughly cured of Opium disease, have expressed, in emphatic terms, the joy and satisfaction they felt in coming into the real world and active life; and, also, their abhorrence of ANY kind of unnatural stimulation, because of the unreality and falseness involved in it. The condition of health and energy into which they pass when they emerge from their sickly, unreal Opium world, enables them to feel how false and injurious are all conditions of abnormal stimulation compared with natural inspiration and genuine, honest work. Let each one do the best work he can, but not endeavor to surpass the possibilities of his nature, or spur his wearied energies by swallowing poison of any kind.

The influence of both Opium and Alcohol upon the offsprings

of parents addicted to the use of either is well known to be injurious. For the sake of the children to be born to them, men and women should keep themselves clean from the use of unnatural narcotics and stimulants. Even if their own physical natures are defective in organization or development, let them not hinder their children from having more perfect bodies and stronger intellects.

In October, 1880, I received a letter from a gentleman living in Colleton county, South Carolina, asking me if I could treat and cure of the Opium Habit an infant thirteen months old! He said that his wife was an Opium User, and all their children were naturally addicted to the "drug"—so much so that it had been found absolutely necessary to give them daily doses of morphine from the time of their birth. The older ones had been weaned from the "drug" by gradually reducing the dose after they reached the age of six or eight months; but the craving of the youngest was so persistent that it seemed impossible to cure it.

This may seem an unusual as well as a startling case, but there are tens—yes, hundreds, of similar instances in this country. Where the appetite is not congenital it is formed in infancy by means of paregoric or "soothing syrups." Only a few weeks ago I learned of a case where an infant, "brought up on a bottle," was given a few drops of laudanum in its milk each time it was fed. Its parents were ignorant or thoughtless, and did not realize what immediate and permanent suffering they were preparing for their child. But they were no more culpable than those who make their infants stupid with "soothing syrups," and paregoric, or Godfrey's cordial, and thus create an appetite which may, at last, become gigantic and utterly ruinous.

It is not by such devil's food that strong, healthy, and wise men and women can be raised up to fill this great land with citizens of which it is worthy. Here should be fulfilled the dreams of poets and philanthropists of a royal race—kings of strength and queens of loveliness—well suited to the fair land which is their heritage—here should

"Spring the crowning race of human kind."

L'ENVOI.

"God's best gift to man" is the Arab's favorite name for Opium. Looking out of his dreamy reverie, in which poverty and toil are forgotten, he ascribes to the potent drug a heavenly character, a mission divine. Wearied with the long, fatiguing march across desert wastes, or maddened with the cravings of unappeased hunger and thirst, he turns, with restless eagerness, to his only refuge, Opium, and as its magic spell weaves around him visions of gorgeous splendor and princely state, he fervently calls it "God's best gift to man."

But his Opium dreaming has no affinity for the life which palpitates in this new world of ours. The sluggish nations of the Orient may be content to let to-day be as yesterday, and to-morrow as to-day. The Arab comes, at sunset, to his halting place in the desert; eats his meal of dates; prostrates himself toward his Holy City, and performs his evening devotions, and then silently takes his place in the circle formed by his comrades. Dreamily, for awhile, they sit while the smoke from their pipes floats lazily up among the stunted palms and tamarinds. At length a voice is heard; a story is begun. It is not a new tale; the Present, our Present, so full of life and movement and throbbing energies, has no part in it. It is older than the trees under which they rest; older than the path along which they are journeying. It is a tale of some Arabian night which was, perhaps, told by lips which were dust when the forests of Europe began to smoke with the first scattered Aryan camp-fires. It has been listened to by countless generations. Every man in that circle has heard it a thousand times before. But they listen as if it were new—with more interest than if it were new. When it is ended they lie down and sleep, and at sunrise awake and begin once more their desert journey.

These men do not live—they only exist. As their fathers were thousands of years ago, so they are now. Not only do they still dwell in tents, but the very shape of their tents remains as it was at the beginning. They live in the desert, and its monotony has passed into and become a part of their very souls. And he who, in this

mighty continent of the West, delivers himself over to a life of Opium torpor, falls from his high estate and passes into a world which, by contrast, is even more dreary and monotonous than that of the Arab tribes. His very oases will be sterile, the waters brackish, the palms but shadeless shrubs. He passes from the living, progressive world into a desert whose extent is limitless, and whose dry and dreary pathways have no end.

THE END.

APPENDIX.

NEURASTHENIA, OR NERVE EXHAUSTION.

INTRODUCTORY.

In giving to the Public this Treatise on the Use, Abuse and Cure of Opium, and its derivatives, I feel that it would be incomplete without a chapter on Neurasthenia, or Nerve Exhaustion—a Disease that has been comparatively unknown until within the past twenty-five years, and which is even now very little understood. A Disease manifest in many functional forms: but with the same general symptoms. A Disease in which the mental faculties become confused, losing their grasp of previous events; where sleep is out of the question, and insomnia aggravates the nervous condition of the mental forces. Where the mind, though active, is unable to bear any burden; and where, in many instances, constant fears oppress the patient, lest he should lose his reasoning powers. A Disease in which the appetite is capricious; where depression of spirits is very common, accompanied with great lassitude and nervous prostration. A Disease in which all symptoms are not usually present in equal degree: but may increase, diminish, and sometimes disappear, proportionately to its leading features.

When the divine curse was pronounced in the Garden of Eden, "In the sweat of thy face shalt thou eat bread." the human family was doomed to toil. The irrevocable law has been handed down from generation to generation, and man has been compelled to labor in order to live. In the primeval ages the employment of the race was purely of a physical character: but as the centuries rolled away

into the dead and forgotten past, the mind gradually took its place as a worker among men. As the race has steadily gone forward in the march of progress, the brain has, by degrees, asserted itself master of the body. To-day, much more than in the earlier ages, man must work. To-day, much more than then, he must labor with the mind as well as with the body. Then, the physical powers of a man were his chief patent of nobility; now, matter worships mind. The changes, remarkable in themselves, have had a singular effect upon the world. Each successive age has brought a higher state of civilization, until the old barbaric times in the long ago, seem separated from us by an almost bridgeless gulf. And yet each step has been carefully marked on the historic page, and he who would find the first link in the chain of progress must turn to the Almighty's condemnation, "In the sweat of thy face shalt thou eat bread."

The advancement of civilization has brought in its train evils of an undoubted character, consequent upon the rapid progress which has been made. The more civilized we become, the greater the mental work that has to be performed. In this country the brain is a more important factor than it has ever been before, and especially on this continent of America. In this age the marvelous power of steam has bound two continents together in a firmer bond of friendship than statecraft ever planned; the telegraph clicks its magic fingers in one hemisphere, and the next morning the printing press tells the story in another! Our vast commerce brings every nation on the earth into sympathy with us, and our treasure ships float on every sea. The grand political system under which we live gives every voter a voice in the affairs of the government, and places each man on the broad level of equality with his fellow-man: while our civil and religious liberty insures freedom of thought and freedom of speech to every dweller on Columbia's shores. In every branch of industry, in every department of trade, Science has spoken her mandatory words, raised her magic wand and made the world pulsate with the heart-throbs of a living, working, progressive people.

Under these newer and advanced forms of civilization, the mental triumphs over the physical: and so we find amongst us vast armies of men and women whose labor is that of the head more than that of the hands. The effect of this change of toil, and the fearful rapidity, the feverish excitement with which business is carried on, has left its impress on the nation's health. Old forms fo diseases have given place to new ones, and new diseases have

appeared, growing out of the changed condition of the people's work. This is especially true in reference to nervous disorders, and can be directly traced to the mental exertion and strain necessary in commercial and professional life.

The difference between the two classes of work is apparent at once. The laborer in the field, at the anvil, or in any other mere physical pursuit, closes the labors of the day, and does not seek, "Tired Nature's sweet restorer, balmy sleep," in vain. But the brain worker, busily plodding through difficult mazes of thought in the day time, goes to bed only to continue his thoughts during restless, weary hours, until exhausted Nature sinks in fitful and enervating sleep. The morning finds the artisan with clear eye, clear head, hearty appetite and vigorous strength for the day; but it finds the brain-worker languid, dull, listless, with no appetite for food and no disposition for work. But the daily needs are pressing, the daily demands are urging their claims on his attention, and nerving himself to the task, he throws himself into the busy whirl of work, and keeps pace with the rushing masses around him. Sometimes months, sometimes years elapse before his health breaks down, and he becomes a raving maniac, a helpless paralytic, or may be, a lonely tenant of the voiceless grave!

To such an extent has this grown of late years, that it has been found necessary to name this form of new disease, and it is now known to the medical world as NEURASTHENIA, or NERVE EXHAUSTION. Our cities and large working centers are filled with mentally overworked men and women, suffering with this disease in all its different forms and phases. More especially is it found amongst editors, lawyers, physicians, preachers, and professional men generally. It is also found amongst those following mercantile pursuits; indeed all who have to use their mental faculties largely in the prosecution of their daily avocations, are subject to Neurasthenia. Every summer tens of thousands seek the coast, the lakes, or the mountains, in search of health and rest. Every year tens of thousands break down, under the terrible mental strain, and become unfit for business. History points to a long list of great men, who, in the prime of life, yielded to their increasing burdens and sank down to premature graves. Nerve Exhaustion is now so prevalent amongst Americans, and is so rapidly increasing, that the attention of the medical faculties has been particularly drawn to it. Many remedies have been proposed and tried, with some good results

and many vexatious failures, but the most effective agent yet employed is Gold. During a long and extensive practice, twenty-five years of which have been spent in this city, I have made many experiments with the various salts of gold, and have invariably found that when properly prepared and administered, Gold is an invaluable and never-failing remedy for Neurasthenia. Since giving to the world my Double Chloride of Gold Cure for Drunkenness and the Opium Habit, I have received letters from all parts of the country, asking if Gold Cure will relieve Nerve Exhaustion. This question is asked because my treatise on the Gold Cure refers to Neurasthenia as a nerve disease, and one likely to lead to Drunkenness and Insanity.

It is undoubtedly true that hitherto this disease has been but little understood, and this may, in some measure, account for the difficulty which has been experienced in treating it.

Fortunately the difficulty no longer exists, since it has been amply demonstrated that Gold will quickly relieve and permanently cure Neurasthenia. It is no experiment, but the result of years of study and actual test in practice. As such, it will at once commend itself to the millions who have long sought but never found other than temporary relief from their troubles.

LESLIE E. KEELEY, M. D.

GENERAL SYMPTOMS.

Neurasthenia, or Nerve Exhaustion, has been comparatively unknown until the last twenty-five years, and is even now but little understood. It has several clinical varieties, but the same general symptoms prevail in all cases. It is manifested in many functional forms. These may be divided into two classes, the mental and the physical.

The human system, in all its actions, is controlled and directed by the great nerve centers from whence spring mental activity and physical action. It is well understood that these nerve centers are the seat of life, the origin of all mental phenomena and physical sensations. The various symptoms of Neurasthenia herewith described are simply an indication that the great nerve centers, the generators of vitality, energy and force, have lost some of their inherent virtue, and hence are unable to supply the system with the necessary power to think and to do in accordance with natural laws.

The Fountain-Head, the spring of life, being disorganized, it follows that the difficulty must flow to every organ and function which derives its power from the central source of activity.

For this condition of the system, Reason as well as Science, would indicate a Remedy which will have a direct and positive effect upon the nerve centers. Such an agent is found in the Double Chloride of Gold. The remarkable therapeutical virtues of Gold have long been known, but its scientific and accurate application has not been understood by the profession, and hence its disuse. By the special method of preparation employed by Dr. Leslie E. Keeley, the Double Chloride of Gold has become the great medical agent, which, acting promptly upon the nerve centers, gives to the worn-out and diseased system renewed health, activity and life.

The mental disorganization of the nervous system is frequently observed in severe headache, which is not unfrequently limited to one side. The patient will experience all the forms of sick and nervous headache, often accompanied with feelings of dizziness and utter prostration. The mental faculties become confused, and it is difficult to think consecutively and clearly, while the memory loses its grasp on previous events and fails to perform its duties satisfactorily. In this condition, sleep is generally out of the question, and Insomnia aggravates the nervous condition of the mental forces. The mind is quite active, but is unable to bear any burden, and incapable of any labor except that of the most ordinary kind. It not unfrequently happens that the patient is tormented with fears lest he should lose his reasoning powers entirely.

The physical symptoms are very varied. The appetite appears to be capricious; the patient sometimes eating to excess, but oftener having no appetite at all. Foods of all kinds will become obnoxious, and there is sometimes nausea, vomiting and consequent emaciation. Depression of the spirits is a very common and general symptom, accompanied with great lassitude and nervous prostration.

All these symptoms, especially the mental ones, are not usually present in an equal degree, but may increase, diminish, or at times disappear, proportionally to the leading symptoms of the disease.

Many persons of Neurasthenic tendencies have these symptoms in a modified degree, and thus are able, by the use of stimulants, to perform their business duties. Some people, avoiding stimulants, draw largely on their cerebral nerve force, which, after a while, yields to the unusual strain, resulting in a general collapse. The use of

stimulants excites the nervous system to an unwonted degree, and brings about other and graver troubles, frequently leading to fatal results. The women of this country are, to a large extent, afflicted with Neurasthenia. The causes are many and well known.

The confinement of school hours, and the unwise mental stimulation aroused in our public schools and our seminaries, is a prolific cause of Neurasthenia. So is the use of too stimulating and indigestible food. Through these and similar causes, thousands of girls come to womanhood already partial invalids from Nerve Exhaustion. In multitudes of cases the sins or misfortunes of the parents are visited upon their children, and the latter come into the world with incipient nerve disease which develops as they grow up. Their duties as well as the dissipations of social life are responsible for many cases of nerve weakness.

* * * *

A Remedy which will restore health, vigorous and abundant energy to the nervous system, is surely a boon to those suffering men and women. Our Gold Cure for Neurasthenia is a preparation of the Double Chloride of Gold, compounded expressly for the Cure of Neurasthenia or Nerve Exhaustion. We pronounce it the most powerful sedative tonic and nerve vitalizer in existence; and we confidently assert to all persons suffering from Nerve Exhaustion in any of its protean forms, that Two Bottles of this Remedy are equal in restorative power to "Three months in the mountains or a Summer at the seaside." There is no other sedative tonic which can compare with it in beneficial effects. Other medicines are either only temporarily stimulant in their action, or else are inefficient in severe or chronic cases. But the Double Chloride of Gold, as exhibited in this preparation, gives new and healthy nerve force in the place of that diseased and exhausted. The Remedy contains no opiates, it is not cumulative in its action, nor does it create in the system a necessity for its continued use.

This preparation of Double Chloride of Gold is carefully prepared under the personal supervision of Dr. Keeley, and accurately graded with special reference to each case.

Sold only in Pairs, consisting of Two Bottles, eight ounces each, and securely packed for shipment by Express, to all parts of the world. Price $8.00 for each Pair of Bottles.

GENERAL DIRECTIONS.

1. Take the Remedy in teaspoonful doses in a quarter of a glass of water FOUR TIMES A DAY, viz: Just before each meal and on going to bed at night.

2. Take as much rest as possible, both mental and physical.

3. Bathe frequently in tepid water, and rub the body well with a crash towel.

4. Out-door exercise should be regular, frequent, and active; long walks will be found very beneficial.

5. Keep the bowels well open, using an active cathartic, if necessary, for the first few days of treatment.

6. Rest the mind by a diversity of occupation, amusements, or in any way that does not require much mental exertion.

7. Retire early and get all the natural sleep you can.

8. Avoid Stimulants and Narcotics of all kinds, especially Opiates, Chloral, and Bromidia.

9. Be regular in your habits, especially in reference to hours of eating and sleeping.

GENERAL RESULTS.

In a few days the stomach will begin to resume its normal functions; the digestive organs will perform their work, and the patient will have an improved appetite. The food eaten will be readily digested and cause no inconvenience. As the Gold acts upon the higher cerebral nerve centers, the nervous disturbances will gradually pass away, and the patient will sleep well and have no distressing wakefulness or bad dreams: he will awake refreshed, with buoyancy of spirits and cheerfulness of disposition, and work will no longer be a burden, but a pleasure to him; he will be restored to a healthy, sound condition of mind and body, freed from pains and aches, and with a clear head will be fully able to perform the active duties of his avocation.

GENERAL SYNOPSIS.

CHAPTER I.

PAGES.

THE MIRAGE OF THE SOUL, OR THE HABIT FORMING. . 5 to 18

Truth and falsehood mingled in descriptions of Opium — Its marvelous influence in quieting pain — Physicians not usually responsible for the formation of the habit — Patients themselves to blame for unauthorized use of Morphine — Mischief done by vivid pictures of Opium intoxication — Words of temptation and danger — The seeming intellectual brilliancy caused by Morphine largely delusive, not genuine — Literature little enriched by it — Great success results from hard work, not from the Opium stimulus—Examples—Morphine in mental distress—The men and women of the South.

CHAPTER II.

MORPHIA-MANIA, OR THE HABIT ESTABLISHED, . . . 19 to 24

The quiet growth of habits — People are confirmed Opium users long before they realize the fact — Usually no attempt to resist the "morphine-crave" as long as the drug exhilarates — The external, physical, and the mental characteristics of the earlier stages of the Opium disease — Effects upon the beauty of women, their eyes and voices.

CHAPTER III.

MORPHIA-MANIA — Continued, ... 25 to 30

Cessation of mental growth and power — Failures in business — Effects of confirmed Opium using upon the will, the judgment, the memory, the feelings, the social nature, the normal faculties—The secret sense of shame.

CHAPTER IV.

MORPHIA-MANIA — Continued, ... 31 to 33

The sufferings of the later stages — Attempts to abandon the drug — The rebellion of the physical nature against the poison—Deaths of confirmed Morphine users from an over-dose, how caused.

CHAPTER V.

PAGES.

THE GROWTH AND EXTENT OF THE HABIT, ... 34 to 38

Ignorance of the subject — The nervous age — Use of stimulants and narcotics — Method of using the drug — Annual imports — Number of victims — Local statistics — Amount paid out annually — Quantity of the drug used daily in individual cases — General results.

CHAPTER VI.

PATHOLOGICAL CONDITIONS, ... 38 to 43

Nervous diseases and their origin — Changes in a people, physically and mentally—Change of growth —Change of condition — Modern methods of living—Its demands on the nervous system—Stimulation.

CHAPTER VII.

PATHOLOGICAL CONDITIONS — Continued, ... 43 to 44

Physical effects — First effects of Opium — Its subtlety and potency — Cumulative power — Submission of the system to repeated attacks.

CHAPTER VIII.

PATHOLOGICAL CONDITIONS — Continued. . . . . 44 to 47

Physical and mental pathology — The nervous system — Action of the afferent and efferent nerves — Effects of Opium or Morphine on the nervous system — Isomeric change.

CHAPTER IX.

PATHOLOGICAL CONDITIONS — Continued, ... 47 to 49

The sequent pathology — Morphism — Opiumania — General results of the excessive use of the drug — Post mortem examinations.

CHAPTER X.

PAGES.

METHODS OF TREATMENT — THE PLAN OF SELF CURE, . 49 to 57

Recent attention given to the treatment of the habit — Self cure without aid of physician attempted — A typical case — Apparent success during first reductions of dose — Final failure — Instances — Satisfactory cure impossible by this method.

CHAPTER XI.

METHODS OF TREATMENT — Continued, ... 57 to 63

"Levenstein" method, and that of "Rapid Reduction" — Precautions against escape and suicide to be taken — The agonies Experienced — Insanity produced — Patients often die — No real sleep for ninety days — Leaves sane survivors permanently shattered in constitution.

CHAPTER XII.

METHODS OF TREATMENT — Continued. . . . . 63 to 68

Drugs used in attempts to cure — Temporary cessation of craving not cure — Nux vomica and strychnine — Not considered by physicians antipathic to Opium — Disguises the Morphine in them, but it is the Morphine which "sustains" — Effect of the glycerine in alleged "remedies" — Failures to cure or benefit.

CHAPTER XIII.

METHODS OF TREATMENT — Continued, ... 68 to 74

Atropia — Its poisonous properties — Detailed statement of a case in which atropia was used — Terrible effects of the drug upon body and mind — No genuine and permanent cure possible through the use of such a deadly poison.

CHAPTER XIV.

METHODS OF TREATMENT — Continued, ... 74 to 78

Drugs used in attempts to cure — Hydrate of Chloral — Cannabis indica, or Haschish — Coca not antipathic to Morphine or Opium — Jamaica dogwood — The bromides — Alcoholic stimulants — Quinine — This used in the nostrum which Fitz Hugh Ludlow barely escaped endorsing — Its uselessness.

CHAPTER XV.

PAGES.

METHODS OF TREATMENT—Continued—THE SUCCESSFUL REMEDY, ... 78 to 85

The Chloride of Gold and Sodium—First use of gold as a medicine—Later researches and experiments—Its manufacture at the present time—Danger of its administration—The discovery of a menstruum which makes its administration safe—Its use in scrofulous and kindred diseases—Histology—Primary action of Gold on the nerve centers—An antipathic to Opium—Its value as an antiseptic—Other effects upon the human system—A valuable remedy.

CHAPTER XVI.

METHODS OF TREATMENT—SPECIAL TREATMENT, . . 85 to 90

Former methods employed by physicians—The new plan of reduction and extension—Honesty with patients—Conducive to mutual confidence—Self-reliance cultivated.

CHAPTER XVII.

METHODS OF TREATMENT—SELF, OR HOME TREATMENT, . 90 to 106

Sanitariums—Charlatans—Home treatment without the aid of physicians—Rules to be observed—Medicine necessary—Baths—Exercise—Diet—General observations—Daily routine of a hypothetical case—Details of four cases treated by patients themselves.

CHAPTER XVIII.

EXPERIENCES OF RECENT OPIUM USERS, ... 106 to 113

Experiences of Dr. B——, a regular physician, living in Texas.

CHAPTER XIX.

THE MORPHINE LIFE OF A LAWYER LIVING IN ILLINOIS, AND HIS CURE . . . . . 114 to 120

CHAPTER XX.

EXPERIENCES OF DR. J. M. R., OF SOUTHERN ILLINOIS, 120 to 124

CHAPTER XXI.

PAGES.

OPIUM AND ALCOHOL — THEIR SIMILAR AND DIFFERENT PROPERTIES AND EFFECTS, . . . 125 to 129

CHAPTER XXII.

OPIUM SMOKING, ... 130 to 136

A pen picture of an Opium "joint"—Its votaries—"The Sorcery of Madjoon"—Social liberty among smokers—Its immediate effects, and remote results—The difference between Opium smoking and Morphine using, from a financial point of view—Opium cooking—The "lay out"—Smoking on the increase among the "better class"—Experiences of Fitz Hugh Ludlow and George Parsons Lathrop.

CHAPTER XXIII.

CHLORAL. . . . . 136 to 139

Its extravagant welcome by the medical profession—Its growing use as an intoxicant—Its irritant and poisonous effects upon the system—Results of the habit.

CHAPTER XXIV.

HASCHISH, ... 140 to 142

An Oriental intoxicant—"Running amuck"—Used in England and America—Its effects compared with Opium—Its bewildering influence upon the mind—Bayard Taylor's experiment with the drug—Ultimate effects of its habitual use.

CHAPTER XXV.

THE COCAINE HABIT. . . . . 143 to 144

The last and worst addiction—A habit that subverts manhood, and uproots all obligations to God, family and law—History of the drug—Effects of cocaine as an anæsthetic—Lauded by medical journals as a remedy for the Opium habit—Consequent acquisition of the dual habit.

CHAPTER XXVI.

PAGES.

HOW TO PROCURE TREATMENT FOR THE USE OF OPIUM AND ITS DERIVATIVES, MORPHINE, LAUDANUM, SYAPNIA, ETC., ... 145 to 149

Moderate expense — Home treatment — Chemist's certificate of absolute freedom from Opium or any of its products — Heartily endorsed by the editor of "The American Analyst" — "A thorough and reliable cure."

CHAPTER XXVII.

GENERAL DIRECTIONS TO BE OBSERVED WHILE TAKING THE DOUBLE CHLORIDE OF GOLD, ... 150 to 152

CHAPTER XXVIII.

THE NEED OF LEGISLATION, ... 152 to 154

What has been shown in preceding chapters — Increase of Opium traffic — Patent medicines — Prescriptions — Druggists — Something ought to be done — Our public schools — People need information — Education leads to legislation — Need of State action — Boards of Health — Amendment of school laws — What the result would be.

CHAPTER XXIX.

LAST WORDS, ... 155 to 157

Two objects in view in writing this book — Unnatural stimulants, like Opium and Chloral, not suited to produce the bodies and minds needed in this country — The opiumized life of the Morphine user not in harmony with the strength and activity of this new world—It produces the life of the Arabian desert, not that of the new and wonderful West.

L'ENVOI, ... 158 to 159

APPENDIX. . . . . 161 to 167

Neurasthenia, or nerve exaustion — The Divine curse — "In the sweat of thy face shalt thou eat bread" — The human family doomed to toil — The march of progress — The brain, by degrees, asserts itself master of the body — Matter worships mind — Advancement of civilization — The marvelous power of steam — The telegraph — Vast commerce of the seas — A grand political system — The mental triumphs over the physical — Feverish excitement with which business is carried on — Old forms of diseases give place to new ones growing out of changed conditions — Nervous disorders traced to mental exertion — Two classes of work, physical and mental, compared.

The new disease, neurasthenia, and its victims —Thousands break down every year and sink to premature graves — Increase of civilization brings increase of mental labor — Disorganization of the nervous system — Mental faculties confused — Insomnia, or sleeplessness — Appetite capricious — Foods obnoxious — Depression — Prostration — General Collapse — Bi Chloride of Gold the only agent thus far discovered that will restore exhausted nerve force.